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Family Documentary

BY

HILDA MORSE HEQUEMBOURG

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FAMILY DOCUMENTARY

by

HILDA MORSE HEQUEMBOURG

TYPOGRAPHICAL ERRORS:

p.18 December 7,1941 instead of May1,1941

p.19 1949 instead of 1849

p.19 Paterson, N.J. instead of Patterson, N.J.

p.43 Paterson, N.J. instead of Patterson, N.J.

p.44 Paterson, N.J. instead of Patterson, N.J.

p.60 1870 instead of 1770

p.60 1874 instead of 1774

p.60 1873 instead of 1874

p.60 1876 instead of 1776

p.60 Charles Ezra Hequembourg bought an office building at 303-305 Central Ave
instead of Charles Ezra Hequembourg built an office building at 301 Central Ave.,

p. 61 1873 instead of 1874

p.70 MOUNT UNION COLLEGE instead of UNION COLLEGE

p.13,16,20 Fabian instead of Fabyian

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Rec'd Oct 24-1978

THIS DOCUMENTARY
IS DEDICATED TO

Jessie Hurlbert and Sally Wing
who are my best critics and to Peter
Hequembourg Russell who urged
me to draw a pictorial record of
"Our Home" where he loved to
visit when he was a very little boy.

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Blangy on the Bresle - Home of French Ancestor



Blangy, on the Bresle River, Normandy, France was the birthplace in 1759, of our French ancestor, Charles Louis Hequembourg, the son of Nicolas Hequembourg, a marshal, and Marie Marthe Fauvet. In the spring of 1931, my sister Jessie and I visited the Church of Notre Dame, Diocese of Rouen in Blangy. We carried with us the copy of our great great-grandfather's baptismal certificate translated as follows:

“ ‘Copy of the register of baptisms, marriages and burials of the Church of Our Lady, Diocese of Rouen, Blangy, District of Eu.’ ”

“ ‘Today, the second of October, 1759, by me undersigned priest has been baptised a boy, born yesterday from the legitimate marriage of Nicolas Hequembourg, marshal, and Marie Marthe Fauvet, his spouse. Has been named, Charles Louis by Charles Louis Lotte, journey-man tanner and Gennevieve Beauvaier, godfather and godmother.’ ”

“ ‘I undersigned certify the present extract true and drawn word from word from the register in all confirmed to the original in forth of which I have signed this to-day, the second of November, 1781—

Provost Vicar—Seal G. D—Rouen Q. D. FY Solad.’ ”

Charles Louis Hequembourg, a follower of Lafayette, in the cause of freedom and the dignity of man, arrived in America after the surrender of Yorktown. He joined Rochambeau's Army which was stationed in Hartford, Conn., where he married an Acadian and founded our American family. The writer of this account of Blangy and her sister Jessie had been told that Blangy was not easy to reach. Our father and his brother Frank were unable to persuade their French courier in 1890 to take them there because there were no railroads near it and the roads were few and not always passable. The inhabitants had deliberately cut themselves off from the general public because, through the ages, their situation on the Bresle River on the border of Normandy had made their region a passageway for opposing armies in continuous warfare. We were told by the American Express in Paris that we could take a train to Neuchatel and there we might find someone to drive us in a motor car to Blangy, a distance of ten miles.

We arrived at Neuchatel at noon and found the inn where the host was also the chef. We asked him if he would tell us where we could get a car to Blangy. He did not seem to understand us and kept insisting that we have lunch and taste his hors'd'oeu've. He called a young girl who

wore wooden shoes. She understood that we wanted to travel to Blangy and said something about a "motor-bus". We told her that we did not want a bus because we had to be back in Neuchatel in time to take the train back to Paris. She was indifferent about our concern for time, and discouraged, we began to walk away to find help somewhere else. We were followed by the host in a chef cap and apron, waving a large wooden spoon and calling us back for lunch.

We escaped this energetic gentleman by stepping into a lovely old church and after saying our prayers, we left by the side door. This happened to face a bank and we decided that some one there certainly would understand our problem. They, too, confused us about the bus. Then the girl with the wooden shoes appeared. While she was attempting to persuade us to come back to lunch, she also spoke to a clerk who immediately left the bank. We asked for an interpreter and another clerk left the bank. The first clerk returned without speaking. We asked him about a chauffeur, and a third clerk left without a word. Completely baffled we went back to the inn and decided to eat lunch.

The dining room was very old with beautiful heavy carved oak chairs. Each chair had arms and wide woven seats and backs. The table setting was conducive to a good appetite and when the host and chef brought in a silver covered dish that had a delectable odor, we were delighted until he removed the cover. Inside was an abundance of chicken necks covered with sauce. We felt obliged to taste them in order not to offend these kind people, and much to our amazement, the food was super and delicious. We were still eating when we heard the wooden shoes again and the girl arrived to announce that the "motor bus" was at the door. Expecting to find a public bus, we saw a beautiful French limousine with a chauffeur and a guide who could speak two English words; "yes" and "no". Our problem had been solved quietly and mysteriously by the dear girl with the wooden shoes.

We were soon on the road to Blangy. While we drove through this part of Normandy, we noticed its resemblance to our beautiful Chautauqua County, with the exception that houses and farms were hidden by woods or shrubbery. This reminded us of the history of Blangy where the people had been robbed, burned out and exploited throughout the centuries and had learned to hide their property and pastures with high fences and hedges. Herbs and tiny flowers in pastel shades covered the green carpet of the woods where nightingales and magpies built their nests in the elm trees. One stretch of road had a long avenue of oak trees. The people on the farms wore wooden shoes and raised ducks and chickens. They made cheese

and butter and dug truffles from the soil in the yards where they kept their pigs. In order to keep their possessions secure from outsiders, they took their products stealthily to the Paris markets. Here, they also sold articles displaying skilled workmanship in Blangy: iron, glass, leather, silver and cotton, silk, and basket weaving. They used the income from this trade to rebuild their homes and to repair the church which suffered with scars from invasions of armies through eight centuries.

Royalty, in hiding, or exiled from the French Court in the 17th and 18th Centuries came to dwell in Blangy or its environs. In return for hospitality shown to them, they built rest chateaus and hospitals and helped repair the Churches, the walls, gates and even dungeons. The most famous exile in the Canton of Blangy was The Grand Mademoiselle, Anna Marie Louise d'Orleans, the Duchess de Montpensier, who was born in Paris in 1627 and died there in 1693. She was the cousin of Louis XIV who banished her from court because she intended to marry, at the age of thirty two, a courtier and soldier, le duc Lauzon. The announcement of their engagement has been made famous by one of the letters which Madam Sevigne' wrote to her daughter. The Grand Mademoiselle never married and lived with her court in her Chateau at Eu or in the duplicate of this chateau, built in Blangy, where she gave much of her time and money in founding a hospice.

As we approached the town, the guide pointed to the Bresle River which curves at Blangy forming an inland harbor. We drove to the central square where relics had been found, indicating that it was once a burial ground for the Romans who had fallen in Caesar's battles with the Gauls. Here stood the 12th Century Church of Notre Dame where our ancestor had been baptised. The massive Roman structure and cracked walls of the church gave evidence of reconstruction after many battles which had raged around this masterpiece of design and construction. During the eight hundred years of its existence, it had served as a place of worship and in times of stress, it had been used as a prison, a barracks, and a sanctuary for refugees. The square heavy towers, one of which was a clock tower, the broken gargoyles, the iron balustrades and the buttresses show signs of burning. These scars dramatically recall the different periods in history of pillage and devastation in Normandy. The large entrance door was framed with an arch supported by bundles of colonettes. Stepping inside the church, we were amazed at the vastness of the nave displaying French Gothic arches and vaulting decorated with elaborate stone carved designs twining around and above the columns. Above the bays of the nave was a clerestory lighted by trefoil

windows. The choir, without windows, was plain. The front gable was lighted by a rose window. A line of crystal chandeliers in the side aisles made a picturesque display. At the end of each aisle were exquisite stone chapels which reached to the balcony. Each chapel had rounded arch windows which rested on wooden ledges characteristic of the 17th Century. The chapel on the right was dedicated to St. Laurent and was supported and built by the tanners who were renowned at this time for the extent of their commerce in France. This fact is interesting because our ancestor's God-father was Charles Louis Lotte, a journeyman tanner for whom he may have been named.

The font stood near the door, and a priest greeted us politely and pointed out the many restorations which had taken place through the ages. He could not speak English but he seemed to understand our English and we understood his French. He gave us 1927 descriptive history, in French, of this Church, Notre Dame, Blangy, Diocese of Rouen. He also wrote a letter for us to take to the Archbishop of Rouen who might be able to tell us where we could find the original record of baptism because at the time of the French Revolution, all records had been taken to Rouen for safe keeping.

Leaving the church, we asked our chauffeur to drive us where we could see a Norman chateau, on our way back to Neuchatel. Just outside the town, he stopped at a high elaborate gate with a coronet on top of its graceful arch. We left the car and stood, admiring the beauty of its surroundings. Deep inside we could see the crenolated towers of a red brick Norman chateau. It was almost hidden by the graceful elm trees, shaped like wine glasses, on the large expanse of green lawn. And then we heard our first nightingale. We had looked for this bird and listened for the romantic bubbling notes of its song in the gardens of Italy and southern France but we had never been rewarded. Standing there in Normandy the liquid sound reminded us of the evening song of our American robin. We cried out "rossignol" to the delight of our companions who had been doubtful about our French. We had called their attention to a cow with the words "le vache", and the chauffeur's giggles had almost landed us in a ditch.

We had time to stop at the well known Chataeu de Messiniers. We entered the hall of life-size stags where we bought a sketch of "un des sept Cerfs de les Galerie". To our astonishment these large stone deer matched in form and style the little bronze doe which our Norman ancestor had carried in a mahogany box to America and which he said had been taken from the top of a clock in one of the family chateaus.

We reached Neuchatel in time to take the train for Paris. The next day, we travelled to Rouen with the note from the priest at Notre Dame, Blangy, and the copy of the baptismal certificate in order to call on the Archbishop of Rouen, who welcomed us most graciously in the castle at Rouen, his residence. He took us into his private chapel where he said a prayer for our family and gave us his blessing. He took us through the castle where Joan of Arc had been held at the time of her trial. He spoke to us in English until he told us that he had visited the state of Connecticut. He had trouble pronouncing the name of our New England State and overcome with embarrassment, he did not speak again. He gave us a note to the Rouen archives so that we could see the original record. Here, we were escorted through many gates and courts until we arrived at the record hall where we were shown the two hundred year old volume with the Blangy record of the 18th Century written in old French. The clerk wrote a new record for us together with the record of the birth of the two other sons of Nicolas Hequembourg: Etienne and Anthony. Our great-great grandfather had mentioned these brothers who, he said, had gone to Italy and the West Indies. My sister put these records in her pocket case. Later the clerk handed me a few notes concerning the Hequembourg name in Normandy. I put this paper in my purse with the francs we were carrying for this trip. On the train going to Paris, I opened my purse folder to read my notes to my sister Jessie, and I was careless about displaying the purse which fitted in my outside coat pocket. Getting off the train, someone bumped into me, and I lost my balance. Unaware at that time that I was being robbed, I did not notice my loss until we returned to our rooms in Reid Hall, Paris. I discovered that my purse was gone with the folder containing the notes valuable only to us. This last discovery was a great disappointment.

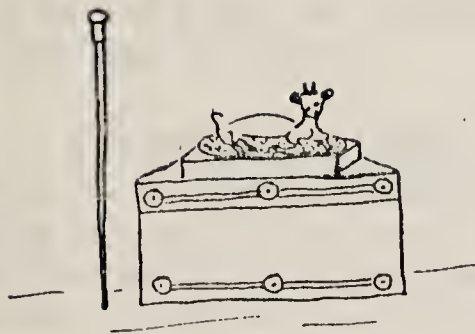
After World War II, knowing that Blangy had been occupied by Hitler's Army, I wrote the mayor of Blangy to inquire if the church was still standing. I received a courteous note and photographs from L. Hinfrey, Curé, stating Notre Dame had been destroyed by the enemy in 1940. Only a part of the front entrance could be used in the replica of the old Church. Notre Dame, Blangy, was restored in 1952 and at the time of writing it had no bell, windows or furniture.

When the descendants of our French ancestor again enter the deep Norman door of the restored sanctuary, they should admire the beautiful symmetry of the interior. The light from the trefoil windows in the clerestory would strengthen their belief in immortality, liberty and the dignity of man.

The French Soldier

Charles Louis Hequembourg

1759-1851



Charles Louis Hequembourg was born in Blangy, Normandy, France, October, the first, 1759. He was the son of a marshal, Nicolas Hequembourg and Marie Marthe Fauvet. He came to America in 1781 and he joined Rochambeau's Army too late to take part in the Revolution which had just terminated with the surrender at Yorktown. He was a follower of General Lafayette in the cause of liberty, fraternity and equality. He seldom mentioned his birthplace in France or told anything about his life before he crossed the ocean. On this account, we do not know anything about his childhood or his education. We do know about his strong moral character and his home life in America.

This French-American ancestor brought a copy of his baptismal certificate from Notre Dame, Blangy, to this country. It may have been his passport. It is signed by his godmother, and his godfather, Charles Louis Lotte, a journey-man tanner, for whom he may have been named. He kept the copy of baptism in a mahogany box, made in England. The box with an ivory inlay is a foot long and, nine inches wide and three and a half inches high up to the edge of the cover, which is one inch high and meets the edge of the box. It has clever brass hinges and a lock encased in carved ivory. Charles Louis also kept in this box a bronze doe on a brass slab which he said had been taken from a clock in one of the family chateaus. He carried a gold headed cane, made of ebony. It was very heavy and a sword was concealed in the hollow staff. These objects, with the exception of the sword, which has disappeared, are family treasures.

Charles Louis, in the army, was the barber or the surgeon. He was called the "dancing corporal". When the French army was stationed in Connecticut, he married Mercey Clark, an Acadian, in Hartford, Conn., in 1786. They had two daughters, Mary and Catherine, and one son, Charles Hequembourg Jr. Mercey left her husband and little children and returned to Nova Scotia. It was known that she reached St. John, New Brunswick, and after she left that place, no news from her was ever received. Our French

ancestor brought up his children with dignity and helped them obtain an education. He once spoke of his wife Mercey as if she were a shrew. This may have been due to the fact that she had disappeared. In America he had become a Protestant, and this may have alienated his wife who yearned for her Roman Catholic parents whose Acadian family had been so tragically separated. Charles Louis was a man of culture and refinement and he was gentle and kind, but concerning his youth in France, he was a dour man of mystery.

The only son of Charles Louis and Mercey, named Charles Hequem-bourg Jr., was born in Hartford in 1788, and he was a captain in the U.S. Army in Conn. and became a skilled silversmith. He married Emma Mchitable Fabyian Morse in New Haven. The Frenchman's two daughters married excellent young men and lived to celebrate their golden weddings surrounded by a large group of outstanding children. Catherine's husband was Sidney Crane of Charleston, S. Carolina. Mary's husband was James Brewster of New Haven, Conn., in whose home, Charles Louis died in 1851 at the age of ninety-one. When the Rt. Rev. Chauncey Brewster, the late Bishop of Connecticut, was a little boy, he lived with his grandmother, Mary Hequem-bourg Brewster and his grandfather James Brewster, the prosperous carriage maker of Connecticut and young Chauncey kept a vivid recollection of his French great-grandfather. He said that he was afraid of him because he was very old and muttered French while he tapped his way around the house with his gold-headed cane, feeling his way because he was blind. Bishop Brewster also lived to be over ninety and it is interesting to know that this elderly gentleman of the Twentieth Century could remember that he knew in the middle of the Nineteenth Century a man of the Revolutionary Period, a soldier of the Eighteenth Century.

Charles Louis Hequem-bourg may have been a Huguenot. Paul Revere, the revolutionary hero and silversmith was a Huguenot, according to the research story of his life by Donald Douglas. Revere, born in France, entered our country with a Roman Catholic certificate which protected him while travelling, when persecution of protestants had been revived in France in the 18th Century. Charles Louis may have known the Revere family in Massachusetts. When he was left to bring up his children alone, he moved to New Haven so that his children could live near and know his scholarly American friends. Among them was the geographer and congregational minister, Jedidiah Morse, who had come to New Haven because he became discouraged when so many of the members of his Cambridge, Mass. church became followers of Emerson.

Charles Louis Hequem bourg returned to France in 1799 as an interpreter on the vessel that carried our U. S. minister, Robert Livingston to France. The steamer, the United States arrived at Corunna, Spain where it was obliged to stay due to a severe storm in the Bay of Biscay. When Charles learned that Napoleon Bonaparte had dissolved the Council of Five Hundred and made himself First Council, he made the rest of his journey over the Pyrenees and remained a few days in France. In 1806, he entertained Gen. Jean Victor Moreau in New Haven when the general had been exiled by Napoleon. The Frenchmen spoke together about the irreligious spirit in France and the fierceness of the prevailing attitude and character of the French people. Charles Louis Jr., never learned what errand his father had in France, but he was convinced that he was an aristocrat with royal blood and confiscated wealth in France.

A grandson, the son of Charles Hequem bourg Jr., the Rev. Charles Louis Hequem bourg, said that the elderly Frenchman had told him that the Hequem bourg genealogy was too remote to trace but he believed that Prince Albert of Sax Coburg was of the same blood. This fact is most interesting because Normandy received the art of glass making from Bohemia. This process was passed by inheritance to the gentry, until the French Revolution, when all the people shared in this industry and then methods were improved. Glass had been made laboriously by the privileged few with the help of serfs in the Canton of Blangy, from where beautiful crystals, mirrors, plates, goblets, vases, rosaries and beads, for the slave market in the 18th Century, were placed in the Paris market. Among the glass makers in the town of Blangy, we find the names of Antoine de Caqueray-Esquire 1475 and Nicolas de Cacquery-Esquire 1755. Many names in Normandy were pronounced in various ways by the French, English and Norman people in the same locality. Again, names were seldom spelled the same way or they were changed because of religious or political persecution.

Among the names of the Abbots of The Abby of Foucarmant, near Blangy, destroyed at the time of the French Revolution, we find these names which have an association with the Hequem bourg name:

Jacques Fleur de Montagne — 1672

Dom Nicolas Caquery — 1724 (He was a doctor of theology in Paris.
He visited the Order of Citeau before he became Abbot.)

Jacques Louis Duquesne — 1743

Mr. Theodore Morse Hequembourg, the First Treasurer of The Brooks Locomotive Works in Dunkirk, N. Y., spent many hours talking to his Aunt Emma Hequembourg Thurber who had spent several summers with her French grandfather and her Aunt Mary Hequembourg Brewster in New Haven, Conn. "Uncle Dode" (Mr. T. M. Hequembourg), said that there was no doubt that the Hequembourgs were related to the philosopher and essayist, Michael Equem Montaigne who lived in Bordeaux in the 16th Century. When the writer and her sister, Jessie, were in Normandy in 1931, we met an English lawyer and his wife by the name of Ducane. Mrs. Ducane was born in Normandy and when she came to her old home, she wrote the name Ducane, "Hequem". She told us that the name was originally, Duquesne and that the father of the great protestant Admiral Duquesne was born in Blangy.

In the eighteen nineties, a Hequembourg married a Chicago gentleman and in order to enhance her importance in that growing city, she bragged, like her grandfather, the silversmith, Charles, Jr., that she was descended from royalty. Learning about this, her brothers took great delight in teasing her. They presented her with a sketch. It was a coat-of-arms. It consisted of a comb, brush, and shaving mug which was framed with dancing slippers. We trust that the young people who read this brief life of Charles Louis Hequembourg may enjoy a fascinating search for the past which does not involve an undue pride in our forebears. It intends to show a glimpse of the continual struggle in history for men to evolve, with courage, a good life with respect for the dignity of man.



The Silversmith

Charles Hequem-bourg, Jr.

1788-1875



Charles Hequem-bourg, Jr., a silversmith and clock maker, was born in Hartford, Conn., in the year 1788. He died in St. Louis, Mo., in 1875. His mark was an oblong with the name Hequem-bourg enclosed. Later, when working with his son, Theodore, in St. Louis, believing his work inferior to his work in the East, he changed his mark to C. H. He was the son of Charles Louis Hequem-bourg, a French soldier in General Rochambeau's Army, stationed in Connecticut, and Mercey Clarke, an Acadian. His parents were married in Hartford, Conn., in 1786.

Charles, Jr., had two sisters, Mary and Catherine. When these children were very young, their mother left them and her husband to return to Nova Scotia in order to find her lost parents and relatives. She was known to have reached New Brunswick and the city of St. John where she disappeared. The French father brought up his family without a help-mate. He supervised the education of his children according to a high moral standard which he had acquired in a genteel atmosphere in Normandy, France. He moved to New Haven, Conn., where he had friends and where his son was an Army Captain and learned to be an artisan.

They lived next door to Prof. Jedidiah Morse, the noted geographer and congregational minister who had left Boston because the members of his church were leaving to join the Unitarian Church. Jedidiah was the father of Samuel Finley Breese Morse, the artist, and inventor and a contemporary of Charles, Jr. Both married into the Walker family of New Hampshire. Charles met Sam's cousin, Emma Mehitable Fabyian Morse, whose mother was a Walker, when she came from Portsmouth, N. H., to visit Jedidiah's family in New Haven. Emma Mehitable and Charles, Jr., were married in New Haven in 1810 and they had eleven children. Six were born in New Haven: four boys, Charles Louis, 1810; Theodore, 1815; George, 1821; and Ezekial, an infant who died, and two girls: Emma, 1813; who was a year younger than the oldest brother and his beloved companion; and Susan, 1819. Five more children were born after the family left Connecticut.

The two sisters of Charles, Jr., were happily married and they, too, left large families and both celebrated their golden weddings.

When Samuel Morse was painting portraits in the south, Charles, Jr.'s sister Catherine, Mrs. Sidney Cranè, entertained him in her home, where he met subjects for his portraits. Morse was in the south when his wife died suddenly in New Haven and he did not know of this great tragedy until he returned home. He was so broken hearted that his father, Jedidiah, persuaded him to travel in Europe and study art, and while on the ship crossing the ocean, he brooded continually about the separation from his family. It suddenly occurred to him that messages could be sent by electricity similar to the way Indians beat out signals on their drums. His father, Jedidiah, often talked about the habits of the Indians, which he had studied, and he often told of their method of communication between tribes. Returning home in October, 1832, from France, on the American packet, Sully, Morse worked on his great invention of the Morse Code which was demonstrated to the world in 1844 with the words: "What has God wrought." In France, Morse had met Daguerre and he learned from him about photographic work, which was made public in the year 1839. He brought home a camera which he made and which is now in the Smithsonian in Washington, and he made many daguerreotypes on top of the roof of a New York building.

Samuel Morse painted a portrait of his friend, the silversmith. Unfortunately, he did not finish it, or sign, or date it. It hung in the silversmith's home until he died and then it was sent to the eldest grand-son, Charles Ezra Hequembourg, in Dunkirk, N. Y., where it was an honored possession. Harriet Thurber, later the wife of her cousin Charles Ezra, lived in the home of her grandfather in St. Louis. She often told that when she was a little girl, she would dance in front of the portrait calling: "Grandpa, look at me!" The expertly painted eyes of the subject followed an observer around the room. Many children have danced in front of this portrait of the handsome young man ever since, and all have admired his beautiful hazel eyes, which make him seem real. This certainly is a tribute to Samuel Finley Breeze Morse, "The Leonardo of America", a name given him by his biographer, Carleton Mabee, 1943.

Samuel Morse also drew a coat of arms for his cousin, Emma Mehitabel Morse, at the time of her marriage to Charles Hequembourg, Jr. He drew a shield with chevrons and symbols and the Morse coat of arms surrounded by acanthus leaves in a beautiful design crowned by a knight's head. Mehitabel embroidered the leaves carefully with pastel colored silk. Then she attempted to cover the lion heads, chevrons and eagles with gold thread.

The design was drawn with white chalk on black silk which the gold thread tore because it tarnished. Discouraged, she laid it aside, trusting to find a better gold thread to work the valuable cloth. Due to the cares of a growing family and the effort of moving from New Haven, it was packed in trunks and bureau drawers and finally, it found its way to the attic of the Hequembourg home in Dunkirk, where it was so often taken out of an old trunk to show to interested members of the family that it began to crumble and fall into ragged pieces. The writer promised her sister Jessie that she would restore it. On the morning that Pearl Harbor was bombed, May 1, 1941, a Yale classmate of Emma Mehitable's great-great grandson helped put the embroidery together, piece by piece, on a white silk background. The original drawings of white chalk, which were not embroidered, were pasted on a cardboard and then traced on the white cloth. Later these new lines were outlined with silk thread and the white cloth placed in a frame covered with glass. On the back of this frame, the cardboard with the original drawings were also framed with glass. Framed with them was a printed account of the original work. The Morse Motto is interesting because it states: "Not in Arms, we Trust", but a circle of hatchets is drawn around it.

Unfortunately, Charles, Jr., was impressed with the mysterious aristocratic background of his Norman ancestry. Unlike his father, he had made an objection to the attention which James Brewster paid to his sister Mary. He called him an ordinary wheelwright, and he attempted to prevent their marriage. James began to build carriages in New England, and while his prosperity increased, Charles Jr., found it more and more difficult to keep up the standard of living achieved by his brother-in-law, Brewster. Jealous of James and hoping to find less competition in the silver market, he decided to move his family to Albany, N. Y. They spent six years in Albany, where a daughter, Harriet, who later married Mr. Pratt, was born in 1823, and a son, William, was born in 1828. Their Presbyterian minister was Alexander Frazier, the son of Lord Lovat Alexander Frazier, of Beaulieu, Scotland. He gave the oil portrait of his father to Charles Jr.'s eldest daughter, Emma, who later married Edward Thurber of Troy, N. Y. She must have been a good listener to the stories which the elderly Scotchman told, and she certainly appreciated the Lovat portrait, which was an 18th Century work by Turner of Inverness. It was a romantic piece of art, because it pictured in the background at the right of the distinguished subject, the castle of Beaulieu, scarred and burned by the battles below the crags of Scotland. On the left of the unostentatious gentleman, who displayed a strong character, with his firm mouth and expressive eyes and simple dress, was

painted an empty mutilated picture frame which may have held the portrait of his beloved wife. In 1849, two friends of the Hequembourg family carried the portrait back to Beaulieu, a gift to Lord Lovat Alexander Frazier, the noted British Commando in Normandy during the Second World War.

The silversmith, next, moved his family to New York City where a son, named after Alexander Frazier, was born in 1830. Alexander Frazier Hequembourg and his brother William served in the U. S. Army in the Mexican and Civil Wars. From New York, the family moved to Patterson, N. J., where an infant daughter died and where Sarah was born in 1832. Soon after her birth the family settled in St. Louis, Mo., where Sarah later married Mr. Braun and founded a large family in the West.

Charles, Jr., and Mehitable remained in St. Louis the rest of their lives and lived there through all the trouble caused at the time, previous to the outbreak of the Civil War. Known as "Grandpa and Grandma" in their western home, they welcomed all their children and grandchildren. Susan married a Mr. Johnson of St. Louis. Harriet, whose husband was killed by bushwhackers, and Emma, who had left her husband, came home with their children to live. Because Emma and her brother, Charles Louis, had the opportunity of the best education in New England, they felt a responsibility to help their younger brothers and sisters. Accordingly, when Charles Louis, who had graduated from Yale in 1835 and Auburn Theological Seminary in New York State in 1839, was appointed a licentiate in Fredonia, N. Y. in the Presbyterian Church, he brought his brothers, George and Theodore there to enter the Fredonia Academy. The Church was held in the upper floor of this school, which had an excellent standard, and helped to give Fredonia the title of "The Athens of America".

The three young men fell in love with the three daughters of the pioneer doctor and farmer in Dunkirk, N. Y., Dr. Ezra Williams. The minister married Emelia and Theodore married Heloise. Charles Louis, the minister, remained in Dunkirk, but Theodore took his family to St. Louis to work with his father with silver. George returned to St. Louis where he died suddenly with cholera. He was a gifted and attractive young man and his passing away was a great loss to the family and Kate Williams.

Emma Mehitable, a remarkable woman and a beloved mother, died twelve years before her husband who was cared for by his daughters. He became very irritable and his son Theodore returned to Dunkirk, discouraged because the silversmith changed his silver mark from the oblong with Hequembourg to C. H., believing that their work together was inferior to his earlier work.

Charles, Jr., detested the French imperative: "Taisez Vous." It may have been a childhood remembrance of his lost Acadian mother arguing with his father, who had become a protestant. They may have disagreed about religious problems or her determination to return to Nova Scotia to find her lost family. The Frenchman's son, Charles, Jr. and his wife Emma Mehitable were devoted to the Presbyterian Church. Wherever they made their home, the silversmith taught Sunday school and drilled a choir. He always carried a tuning fork in his pocket. He loved to work in a garden and he grew beautiful roses. His grand-daughter Harriet, Emma Hequem-bourg Thurber's daughter remembered his irascibility and erratic activity, when, at the age of ninety, he ran down the front house steps brandishing a cane to drive off a horse who was eating his roses through the pickets of the white fence. She could not forget her hurt feelings when he proudly displayed his house slippers which she had made for him saying: "See the beautiful soft shoes my dear daughter Susan worked so many hours to make for me!"

Again, Harriet was dismayed when her grandfather vigorously opposed her marriage to her cousin Charles Ezra, the minister's son. The parents of the young people and the teachers and ministers who knew them had approved of this marriage because the young people had not met until they were of age and they were unlike in temperament and type. In order to assuage "grandpa's" wrath, the Rev. Charles Louis advised his young people to postpone their marriage for two years in order to prove their love, and peace was restored.

Three years after the cousins had been married in St. Louis, Charles Jr., the silversmith died in the year 1875, a few months before his son, the minister, who died suddenly on Christmas eve. This beloved eldest son was, at that time, a Post Chaplain, working for peaceful settlements with the Indians at Fort McPherson, Nebraska.

The Morse portrait of "Grandpa" with the fascinating hazel eyes and heavy eyebrows, his dark wavy hair, pompadour style, his well proportioned nose, and sensitive but captious lips is a constant reminder of this gentleman, an arrogant silversmith who had been moulded into a good father by a lovely and remarkable helpmate, Emma Mehitable Fabyian Morse.



Extraict du registre des Baptêmes mariages et Sepultures de l'Eglise paroissiale
 de notre Dame de Blangy Diocèse de Rouen. Le jour d'aujourd'hui
 deuxième jour d'octobre mil sept cent quatre vingt
 un par moi pasteur. Souffignie a été baptisé a l'eglise un garçon né
 d'un et du légitime mariage de nicolas lequenebaert marchand
 et de marie matthe fauvel son épouse. Lequel a été nommé charles
 louis, par charles louis lotte pasteur teneur par son jeune vicaire messieurs
 le grandain et marie souffignie. Charles son lotte jeune vicaire. Messieurs
 le Souffignie pasteur lequenebaert extraict véritable de l'original en l'acte
 registre et entout. Conforme a l'original en l'acte de l'original en l'acte
 d'aujourd'hui deuxième jour de novembre mil sept cent quatre vingt un.

Pastor etc.

THE CHARLES HEQUEMBOURG DOCUMENTARY
733 CENTRAL AVE - DUNKIRK - N.Y.



HILDA SPANNED
A PART OF TWO
CENTURIES
AT 733 - →

By
HILDA MORSE HEQUEMBOURG
WITH
SKETCHES BY AUTHOR.

SKETCHES OF HILDA, AGE 2, 1889 WERE
MADE FROM PHOTOGRAPHS TAKEN BY A
DELIGHTFUL NEIGHBOR - MISS BLANCHE
HINMAN (MRS. WM. GARLAND LOS ANGELES - CAL.

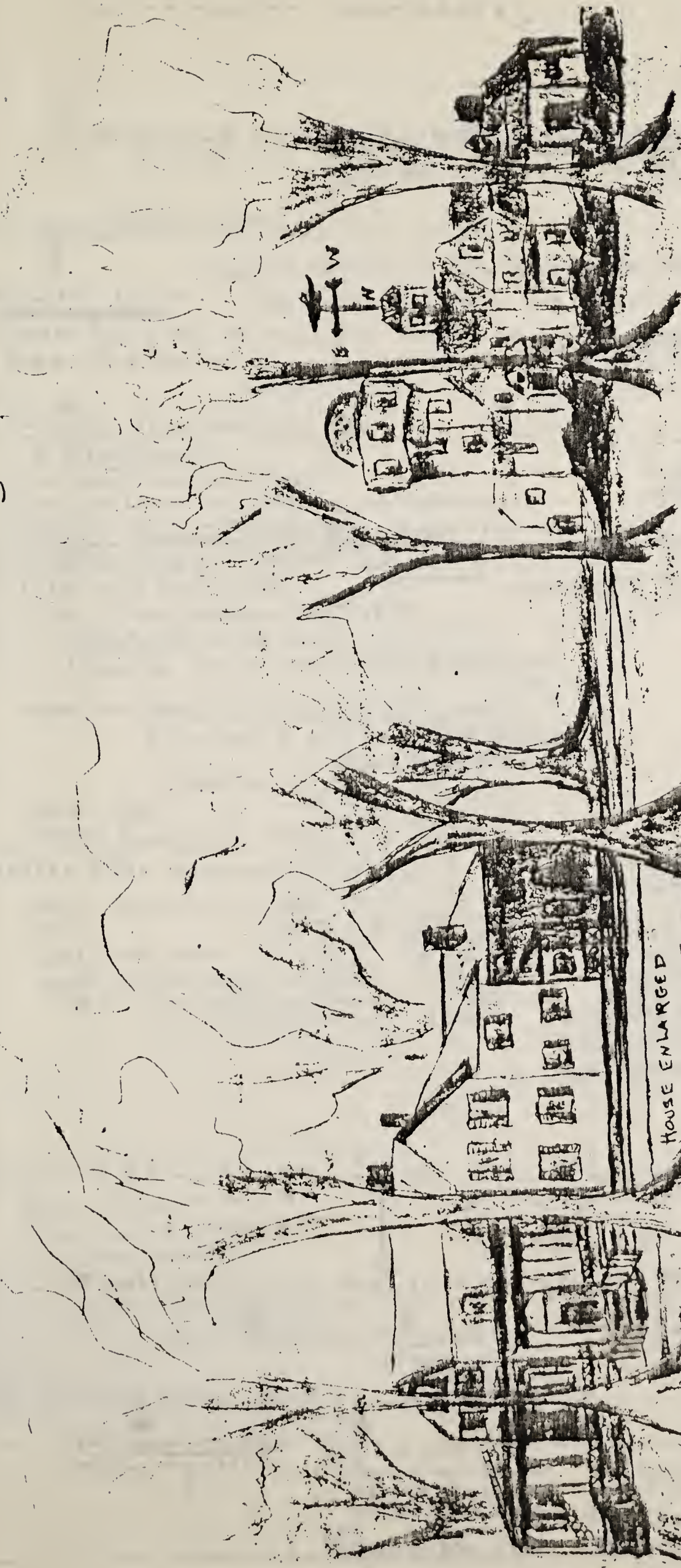
THESE SKETCHES WERE
MADE POSSIBLE IN 1952
BY DR. LESLIE BACKUS
A PLASTIC SURGEON IN
BUFFALO N.Y. AND THE
DOCTOR ON THE CATOCTIN
IN WORLD WAR II. HE
HEALED MY HAND WHICH
HAD ENDURED A RADIUM BURN
FOR FORTY YEARS. SKETCHING
PROVED TO BE BEST METHOD
TO EXERCISE STIFF MUSCLES.



HILDA AND POMPEY.

THE RESIDENCE OF CHARLES EZRA HEQUEMBOURG.

733 CENTRAL AVE. - DUNKIRK - N.Y.



HOUSE ENLARGED
BY CHARLES EZRA
HEQUEMBOURG WHO
BOUGHT HOUSE FROM
MOTHER - 1873 -

"CABIN IN THE WOODS."
1842

WEDDING PRESENT TO
EMELIA WILLIAMS
AND

THE REV. CHARLES
HEQUEMBOURG
FROM BRIDES FATHER -
DR. EZRA WILLIAMS -

BRICK PART AND
BILLIARD ROOM
AND LAUNDRY ADDED
IN 1875 - 1882 -

1896
OBSERVATORY BUILT
1900
SIDEREAL ADDITION.

BARN - 1872
ENLARGED - 1893 -

CENTRAL AVE. -

NICHOLAS HEQUEMBOURG - MARIE MARTHE FAUVET.

↓ MARSHAL - CANTON OF BLANGY ON THE BRESLE

ELDEST SONS - 5 GENERATIONS

I. CHARLES LOUIS - 1780 } A MEMBER OF ROCHAMBEAU'S ARMY TO JOIN LAFFAETTE
CARRIED BAPTISMAL CERTIFICATE TO AMERICA.
BORN BLANGY NORMANDY - 1759 MARRIED MERCEY CLARK - AN ACADIAN
DIED - NEW HAVEN - CONN - 1851 HARTFORD - CONN - 1787

II. CHARLES HEQUEMBOURG JR.
A SILVERSMITH.

BORN - HARTFORD - CONN 1788
DIED - ST. LOUIS - MO. 1875

MARRIED - EMMA MEDITABLE FABIAN MORSE - 1810 - NEW HAVEN -

MARY
MRS. JAMES BREWSTER - NEW HAVEN -

CATHERINE (CRANE) S. CARLIN

↓ GRANDSON -

THEO. REV. CHAUNCEY B. CONN -
THEO. REV. BENJAMIN B. MAIN
THEO. REV. WILLIAM B. LITTLE

III. CHARLES LOUIS HEQUEMBOURG

BORN - NEW HAVEN - 1811

DIED - FT. Mc PHERSON - NEB - 1875

CHAPLAIN IN U.S. ARMY -

GRANTS PEACE MISSION WITH INDIANS.

MARRIED - EMELIA WILLIAMS - 1842

DAUGHTER OF EZRA WILLIAMS,
PIONEER DOCTOR -

DUNKIRK - N.Y.

YALE - 1835

ANBURN SEMINARY - 1839

1813 - EMMA (MRS)
ST. LOUIS MO

+ OTHER CHILDREN -
ALBANY NEW YORK
EDWARD THURBER

WIFE - AMELIA'S SISTER -
HELOISE WILLIAMS
THEODORE HEQUEMBOURG -
5 SONS - THEODORE (UNCLE DAVE)
1845 + HARRY

5 SONS - THEODORE
1900 HARRY
AVIATORS ARTHUR
WORLD TREADWELL
WARI EDWARD
WARI AND I

IV. CHARLES EZRA HEQUEMBOURG -

BORN - DUNKIRK - N.Y. - 1845

DIED - " " 1907

CIVIL ENGINEER

MARRIED - HARRIET THURBER -
1872 DAUGHTER OF EMMA -
ST. LOUIS MO.

BROUGHT UP THE
2 ORPHANS WOODS.
THEIR OWN
2 DAUGHTERS
3 SONS -

FREDERICK.

FATHER OF
MARION NIXON
WESTFIELD N.Y.

GRANDFATHER OF

CONNIE
HER HUSBAND PRESBYTERIAN
MINISTER HONORS CHAPLAIN.

BERTHA (BRYAN)
BORN 1866
133 CENTRAL
DUNKIRK - N.Y.

MOTHER OF
JULIEN BRYAN;
PRESIDENT
INTERNATIONAL
FILM CO.

V. CHARLES GUY HEQUEMBOURG

BORN - DUNKIRK - N.Y. 1873

DIED - DUFFER - NEW JERSEY 1941

LIED ENGINEER CORP.

I WORLD WAR -

HELEN 1876

MARRIED - JOHN L. HURLBERT - 1906

ETHEL 1871

MARRIED 1904

FREDERICK WING

DIED BUFFALO 1936

MABEL 1880

1882

DR. STUART WOODRUFF 1913

DIED DUNKIRK N.Y. 1937

JESSIE 1881

MARRIED - 1907

DR. STUART WOODRUFF 1913

DIED DUNKIRK N.Y. 1937

MAX 1884

WILDA 1887

JESSIE HURLBERT 1903

LEON HURLBERT 1913

CHARLES WING 1905

CORNELL ENGINEER

EVY STANCE COOK 1940

VASSAR

ALICE WING 1910

MRS. HENRY RUSSELL

733 CENTRAL

GREAT GRANDCHILDREN - CHARLES -

VIRGINIA CAYMAN
VASSAR 1935

WILLIAM 1937 - 1985

MARYARA HURLBERT

BUFFALO N.Y. 1942

SARAH W. WING 1922

CONN COLLEGE. PAX

ATHENS OHIO DAN AM

PRIZE TRIP TO EUROPE

HILDA WING - 1940

DAVID WING 1935

WESLIAM - A.B.

1957

NICHOLAS WING 1936

MEDICINE - CORNELL

PETER RUSSELL 1939

ELIZABETH RUSSELL 1942

MARTHA MARIE RUSSELL

1947

BACK
DEDICATED
76



CHARLES LOUIS HEQUEMBOURG.

1759- BORN. BLANGY - NORMANDY - FRANCE

1851- DIED - NEW HAVEN - CONN.

BURIED - BREWSTER LOT, GROVE ST. CEMETARY - NEW HAVEN -



BRONZE DOE FROM TOP OF A
CLOCK IN BLANGY CHATEAU



CERF IN HALL OF CERFS
MESSINIERS.

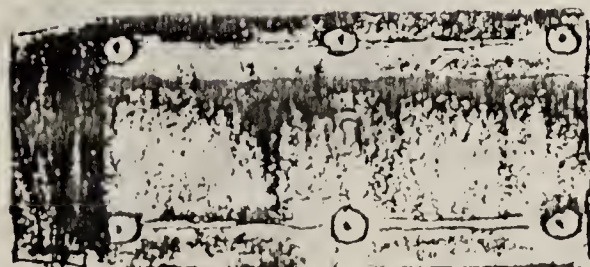


COAT
OF
ARMS
DESIGNED
BY

S. F. B. MORSE 1810

MORSE MOTTO

WORK ADDED - 1941 - RESTORATION.



MAHOGANY BOX MADE IN ENGLAND
BROUGHT FROM BLANGY. INLAID WITH IVORY.
WITH BAPTISMAL CERTIFICATE
AND BRONZE DOE - TOP OF BLANGY CLOCK

SWORD
ONCE
ENCASED
IN
CANE

GOLD
TOP
EBONY
CANE.
FROM
BLANGY

NOTRA DAME - BLANGY - NORMANDY -
ON THE BRESLE RIVER -



1931



1940



RESTORATION - 1952 -

THE HOME OF DR. EZRA WILLIAMS-

DUNKIRK'S PIONEER-

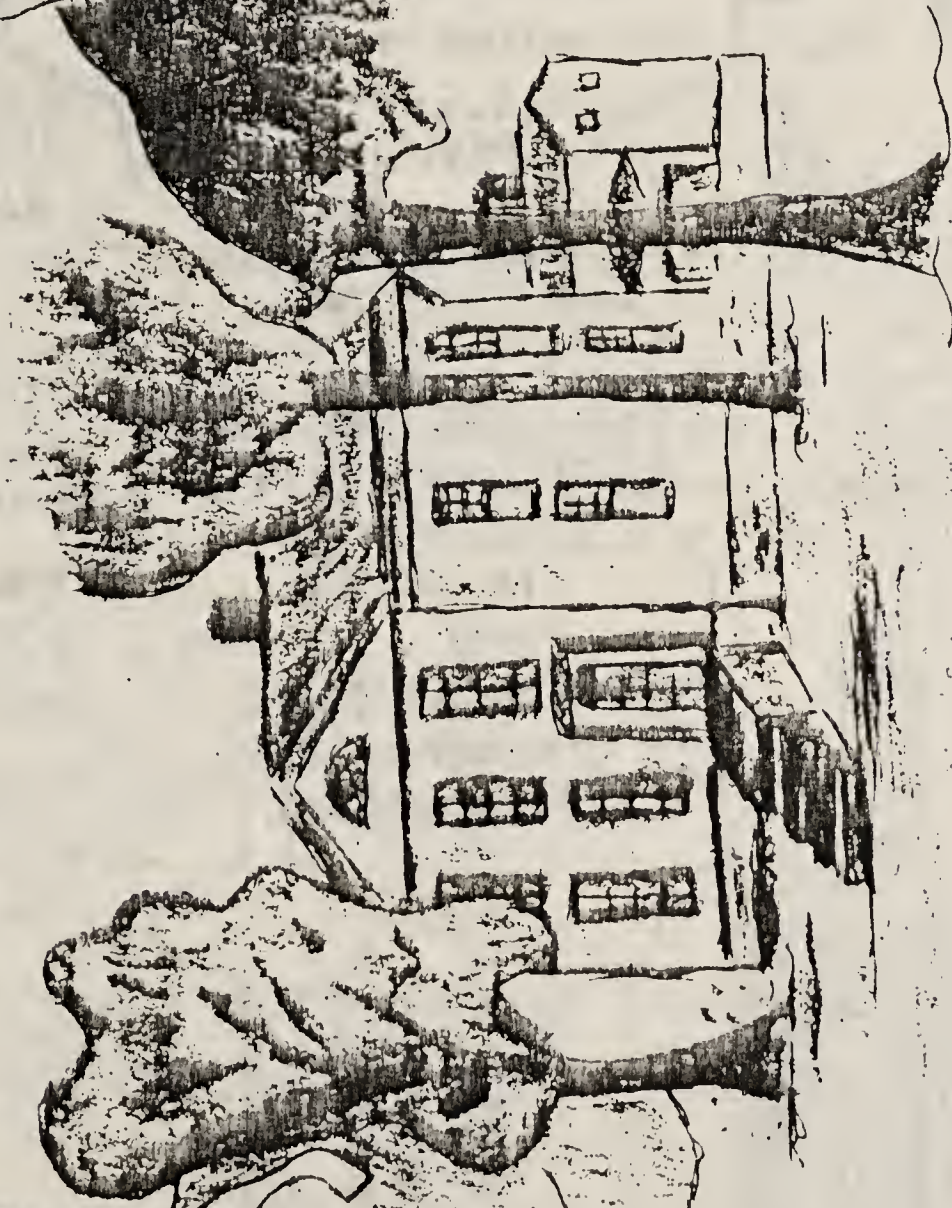
DOCTOR AND FARMER.



WIFE OF DR. EZRA -
SARAH AUSTIN KING CLARKE

OF

UTICA - N. Y.

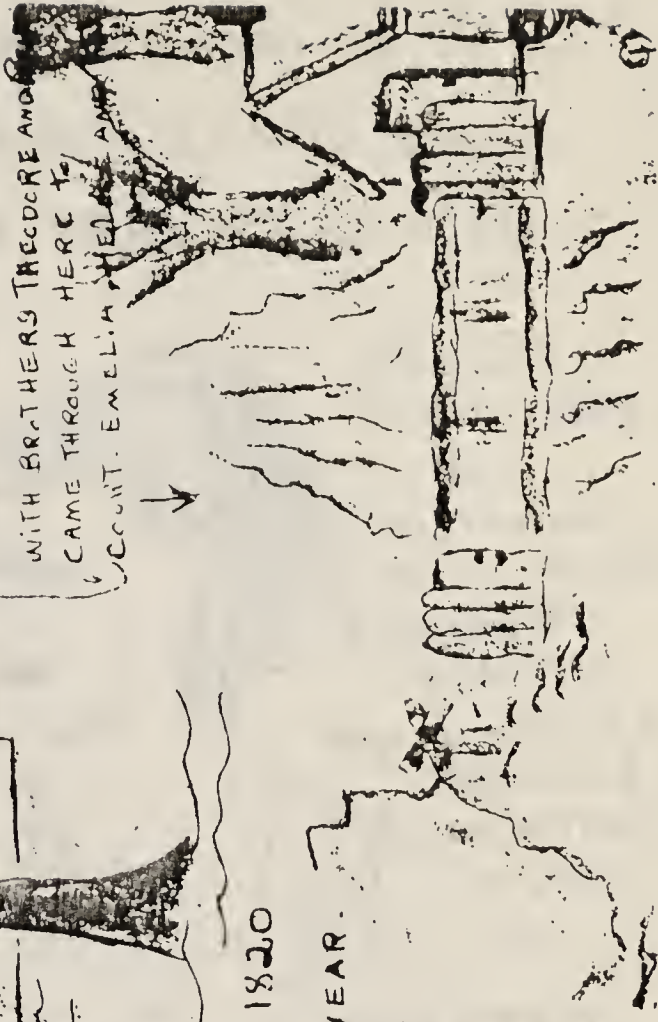


THEIR DAUGHTER EMELIA - BORN HERE. 1820

WHEN HOUSE WAS COMPLETED THAT YEAR.

726 CENTRAL AVE DUNKIRK - N. Y.

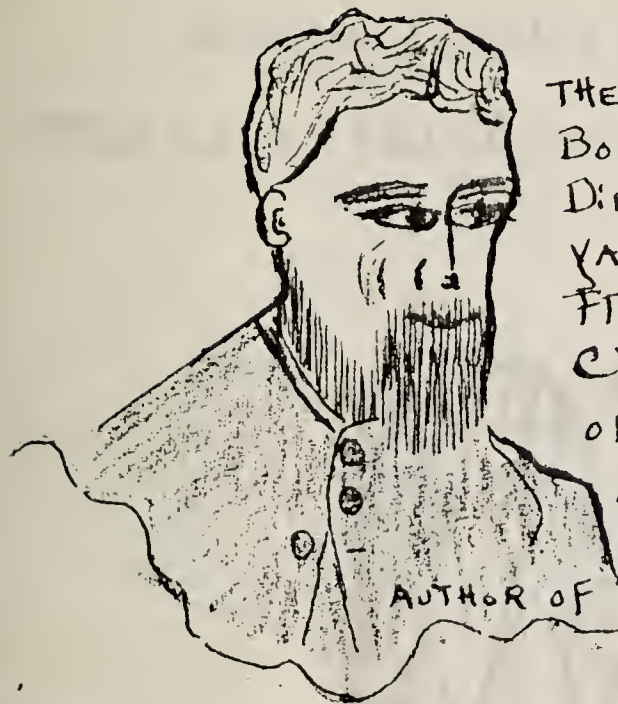
↓ OLD DUNKIRK TOLL GATE
ON CORDUROY ROAD BETWEEN
DUNKIRK AND FREEDONIA -
NEW CENTRAL AVE. SITE OF
GATE NEAR WILLIAMS FARM.
THE REV. CHARLES TREDCORE AND
WITH BROTHERS TREDCORE AND
CAME THROUGH HERE TO
COUNT. EMELIA WILLIAMS AND



THE REV. CHARLES-LOUIS-HEQUEMBOURG-1811-1875-

MARRIED- EMELIA WILLIAMS- DUNKIRK- N.Y-1842-

BLUE CRAYON PORTRAIT- SAN FRANCISCO- CAL-



THE REV. CHARLES-
BORN NEW HAVEN-1811-
DIED- FT. MCPHERSON-1875-
YALE- 1835
FT. MCPHERSON- POST
CHAPLAIN AT TIME
OF DEATH IN NEBRASKA-
AUBURN THEOLOGICAL
ACADEMY-1839-

AUTHOR OF "PLAN OF
CREATION"
1858-

LICENCIATE- FREDONIA- N.Y-
1839-

PREBILTERIAN CHURCH
IN OLD ACADEMY

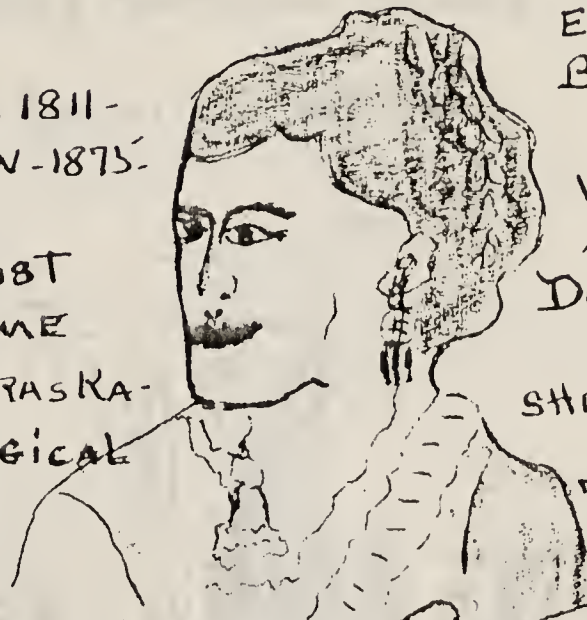
DUNKIRK CHURCH-1841-46

DANVILLE- 1847-54.

WARREN PA- 1854-62-

STRUCK FIRST

* FLOWING OIL WELL
HERE IN- 1860-



EMELIA
BORN- 1820
IN
WILLIAMS
NEW HOME
DUNKIRK
WHERE
SHE MARRIED
CHARLES-
726 CENTRAL
AVE-

CHILDREN-

CHARLES EZRA
CATHERINE
JULIEN-
FREDERICK-
BERTHA-

FRANK
AND *
GEORGIA
WOOD- BECAME
MEMBERS OF
FAMILY IN
DANVILLE
IN
1853-



EMELIA'S
WEDDING
PRESENT-
1842

"THE CABIN
IN THE WOODS-"

CHAUTAUQUA CO.
DUNKIRK- N.Y.

733

FROM HER FATHER: DR. EZRA WILLIAMS-
CENTRAL AVE-

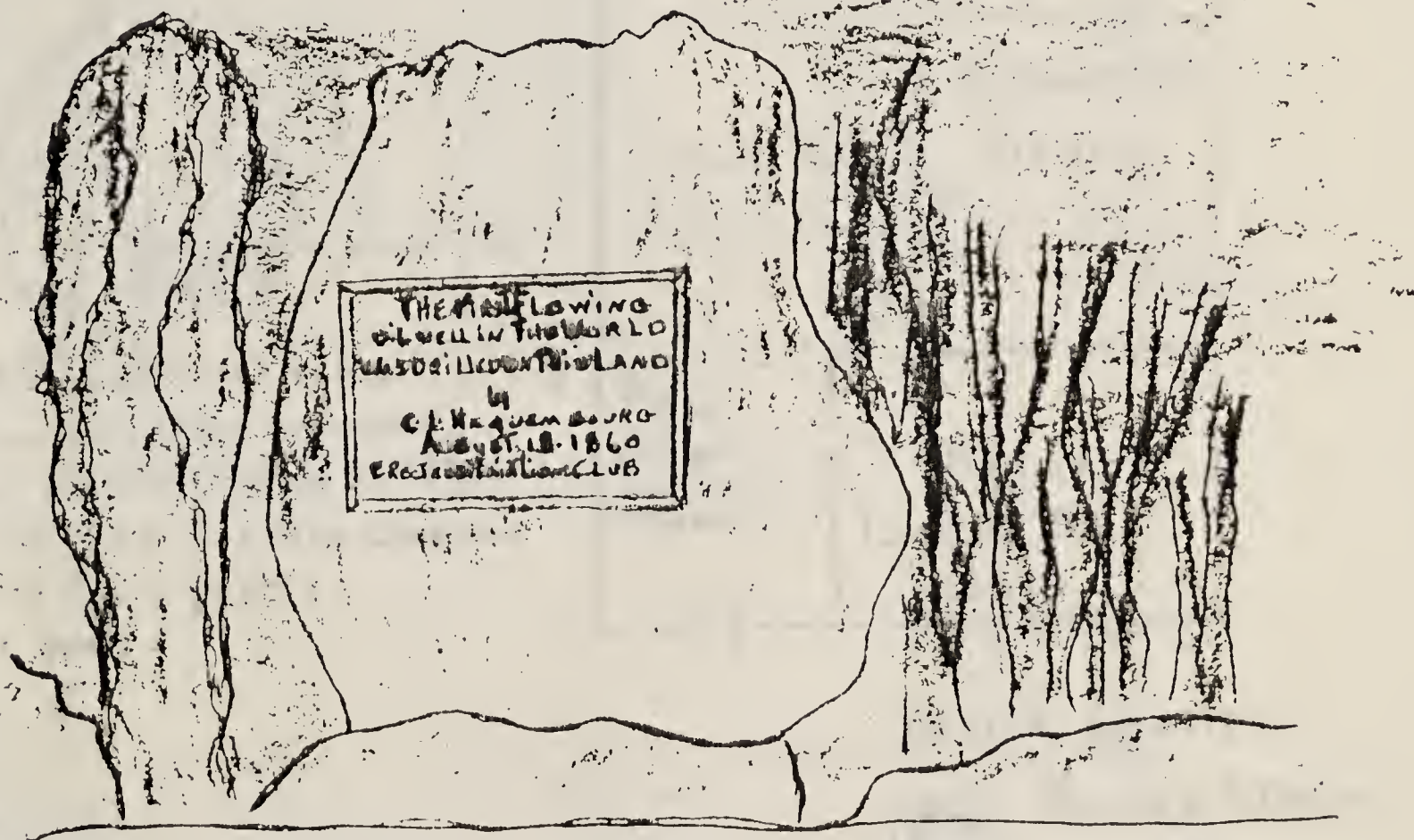
THE FIRST Flowing OIL WELL IN THE WORLD. AUG. 13. 1860

DRILLED BY THE REV. CHARLES LOUIS HEQUEMBOURG.

STONE ERECTED BY TIOGA LIONS CLUB - 1941 - ON LOCATION;

WARREN Co. HILLS ACROSS ALLEGANY RIVER FROM TIOGA - PA.

TITUSVILLE - DRAKE WELL - 1859 - NOT A FLOWING WELL -



THE FIRST FLOWING
OIL WELL IN THE WORLD
WAS DRILLED ON THIS LAND
BY
C. L. HEQUEMBOURG
AUGUST 13. 1860
ERECTED BY LIONS CLUB

CHARLES LOUIS HEQUEMBOURG - BORN - NEW HAVEN. 1811 -

DIED - FT. McPHERSON - NEB. - 1875 -

CLASS OF 1835 - YALE - 1839 - AUBURN THEOLOGICAL SEMINARY -

PRESBYTERIAN MINISTER: DUNKIRK - N.Y. - 1841-46 - } MARRIED DAUGHTER AMELIA
WARREN, PA. - 1856-1863 - } OF PIONEER DREZRA WILLIAMS.
JAMESTOWN - N.Y. - 1847 - } DUNKIRK - N.Y. -
DANVILLE N.Y. - 1849-1856 - }

QUARTER MASTER. CIVIL WAR - NASHVILLE. TENN. 1864 -

CHAPLAIN U.S. ARMY - PRES. GRANT'S PEACE PROJECT WITH INDIANS -

FORT SILL - OKL. - 1870

CAMP DOUGLAS - UTAH - 1871

CAMP HARNEY - OREGON - 1873

FORT KLAMATH - OREGON - 1874 -

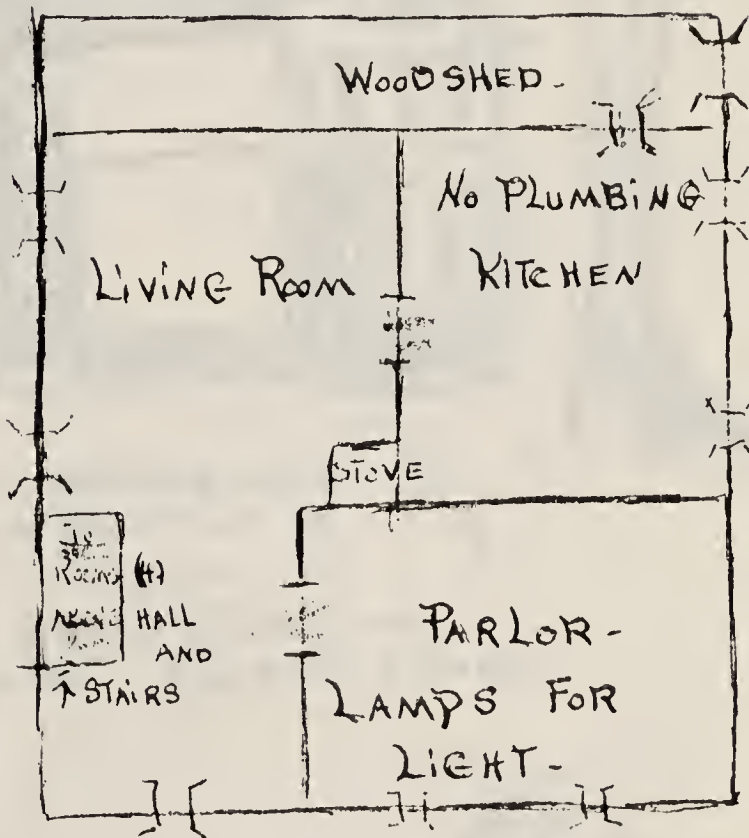
FORT McPHERSON NEB. - 1875 -

"EMELIA'S {CABIN
(COTTAGE) IN THE WOODS" 1862
LATER - 733 CENTRAL AVE - DUNKIRK - N.Y.



EMELIA AND CHARLES
WELCOMED THEIR YOUNGEST
CHILD - BERTHA - HERE IN 1862
JUST BEFORE THE REV. CHARLES
LEFT TO TAKE PART IN
CIVIL WAR -

PLAN OF {CABIN
COTTAGE -



BERTHA MARRIED

SAMUEL S-BRYAN
OF
TITUSVILLE PA.



THEIR DAUGHTER

{ KATHERINE - AGE 4
QUAKER COSTUME
FOR PAGEANT -

(MARRIED
TO

RALPH EDMONDSON -
ELIZABETH - NEW JERSEY -)

YOUNG CHARLES EZRA AND BROTHER FRANK
WORK ONE WEEK IN ARKWRIGHT HILLS FOR ONE
LOAD OF WOOD - WORTH 50 CENTS -

CHARLES EZRA HEQUEMBOURG - BOUGHT CABIN FROM MOTHER EMELIA. 1874

IN ORDER TO HELP HER AND BROTHERS AND SISTERS JOIN CHAPLAIN AT FT. Mc PHERSON.



CHARLES INSTALLED FURNACE, GAS
AND WATER - ADDED BACK PART TO
HOUSE REMOVING WOOD SHED -
HE ALSO ADDED CONSERVATORY AND
SIDE ENTRANCE - AND BUILT A BARN.

Rev. CHARLES L. HEQUEMBOURG - 733 -

USED
THIS CHAIR
WHEN
HE
WROTE
HIS
SERMONS.



HIS DAUGHTER →
BERTHA
ENJOYS
NIECE



HIS FAMILY RETURNED TO 733 IN 1876.

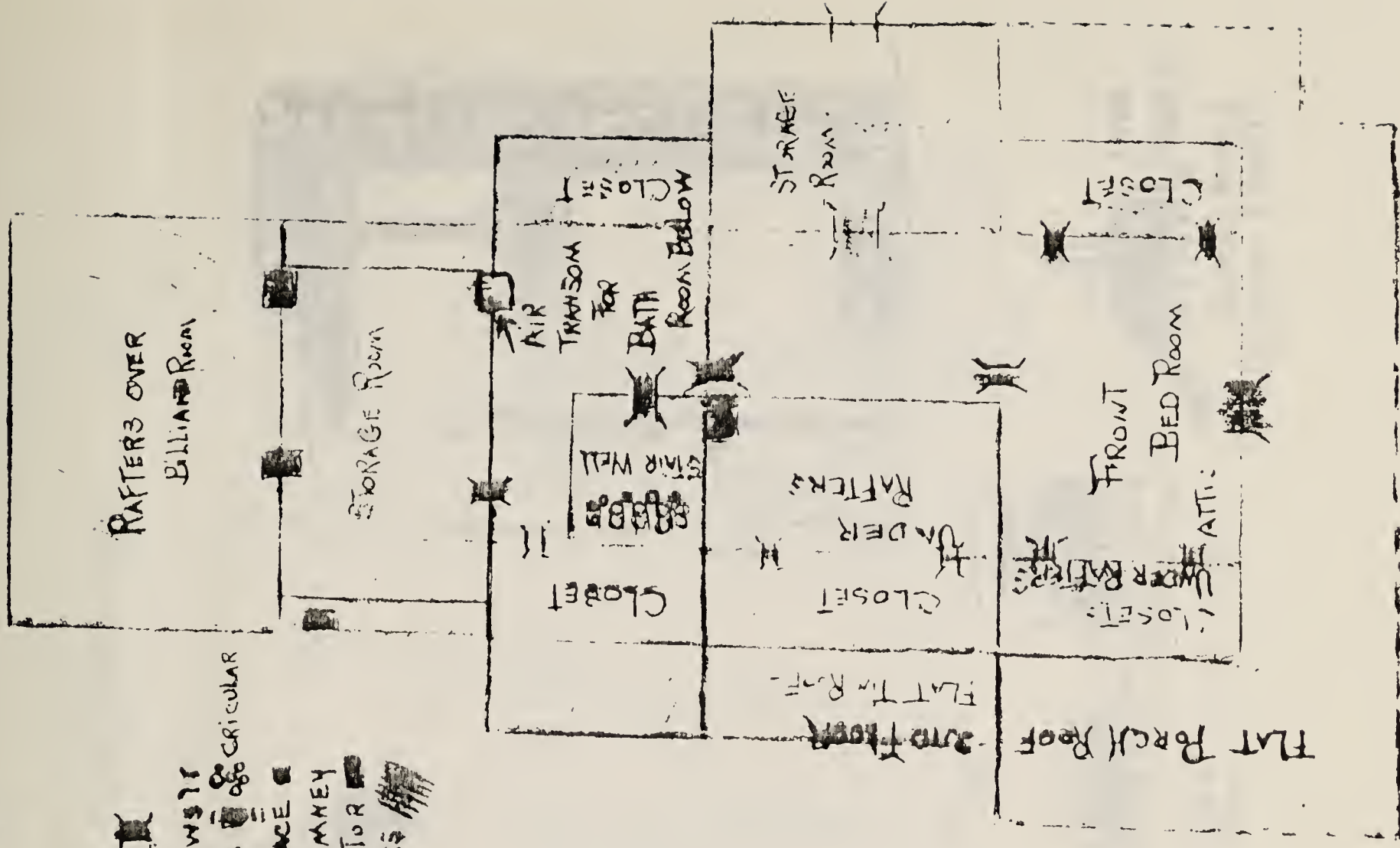
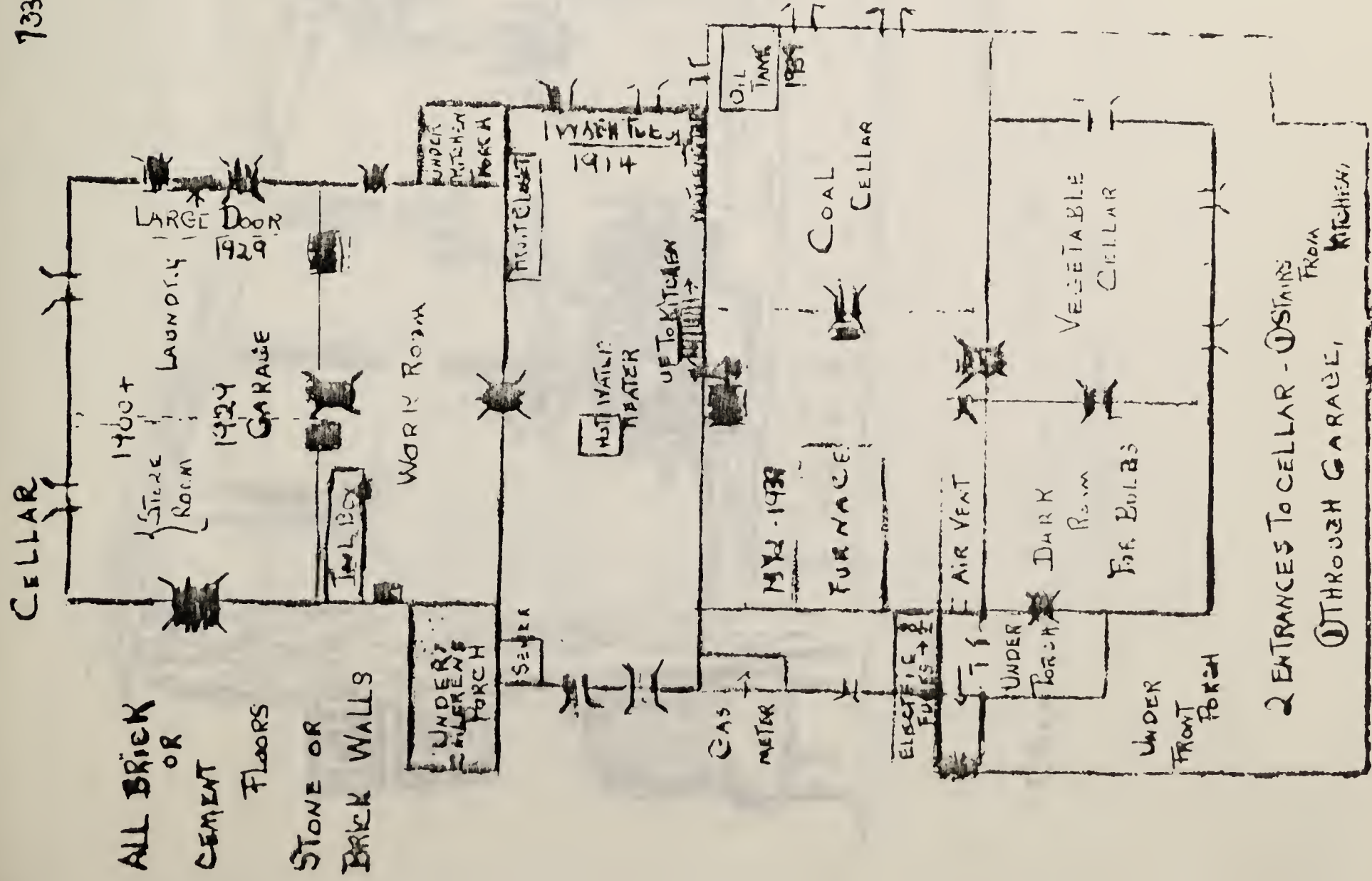
FROM - FT. Mc PHERSON - NEB. AFTER THEIR
FATHER'S DEATH. DEC. 24 - 1875 -

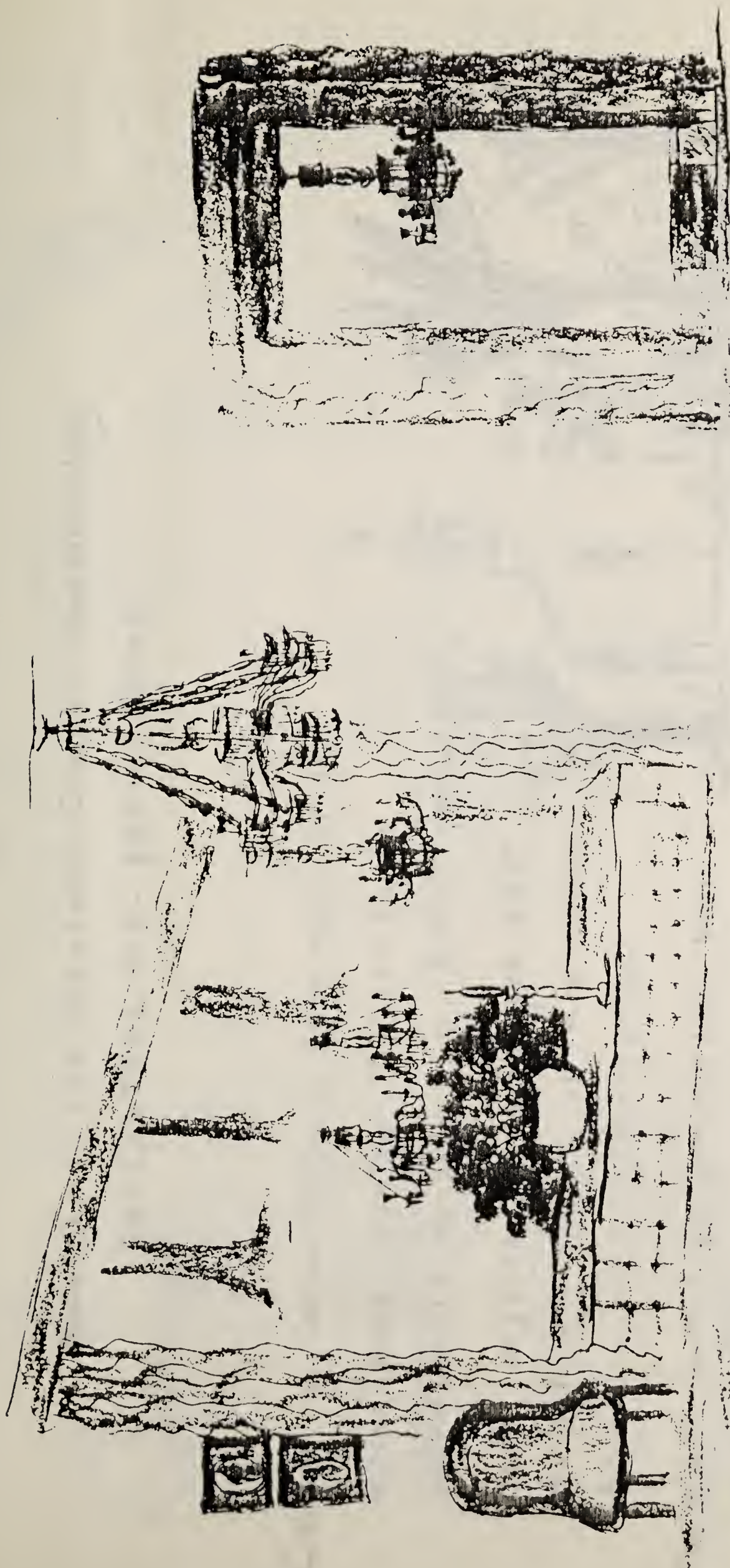
HELEN MAUD HEQUEMBOURG
(MRS. JOHN L. HURLBERT)

BORN - 733 - FEB. 15 - 1876

CELLAR.

Attic





CHANDELIER REFLECTIONS IN PICTURE WINDOW
 Living Room - 933-
 ↑ AND PIER GLASS ↑
 GAS 1850+
 1390+
 BURNER WITH GAS-
 WETS BACK



OR CANDE LIGHT

EVANGELICAL AND REFORMED CHURCH - DUNKIRK, N.Y.

733 CENTRAL AVE - PARISH HOUSE.

CHIMES IN ORGAN ECHO IN BACK ROOM OF 733

WHERE "PAPA" WANTED TO INSTALL AN

ORGAN WITH CONSOLE IN FRONT PARLOR

"MAMA" OBJECTED BECAUSE SHE FELT

THE MUSICAL TALENT OF THEIR CHILDREN

DID NOT WARRANT THIS EXPENSE.

THE FIRST UNITED PRAYER SERVICE HELD

IN ST. JOHN'S WAS WRITTEN BY AN

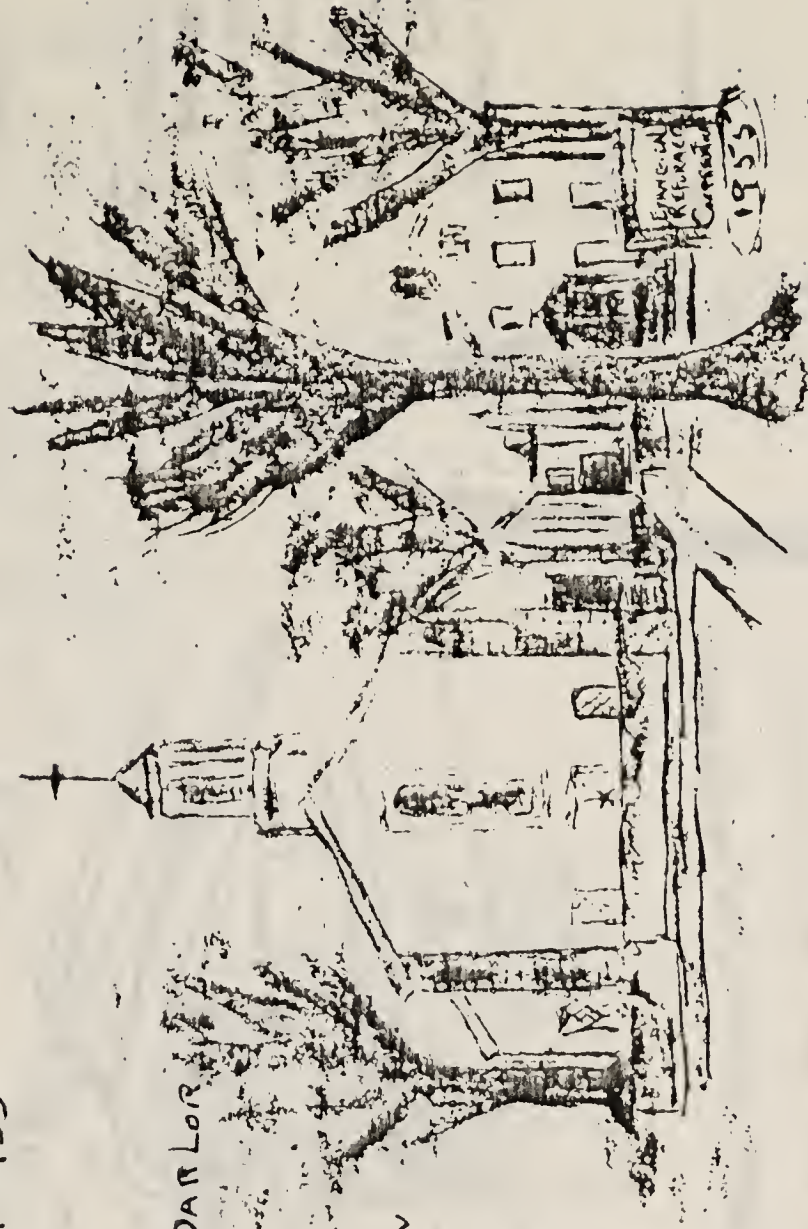
AMERICAN INDIAN - HOW CHAPLAIN

CHARLES HEQUEMBOURG WOULD HAVE

APPRECIATED THIS SERVICE WHICH

WAS BEING READ THROUGHOUT THE

WORLD!

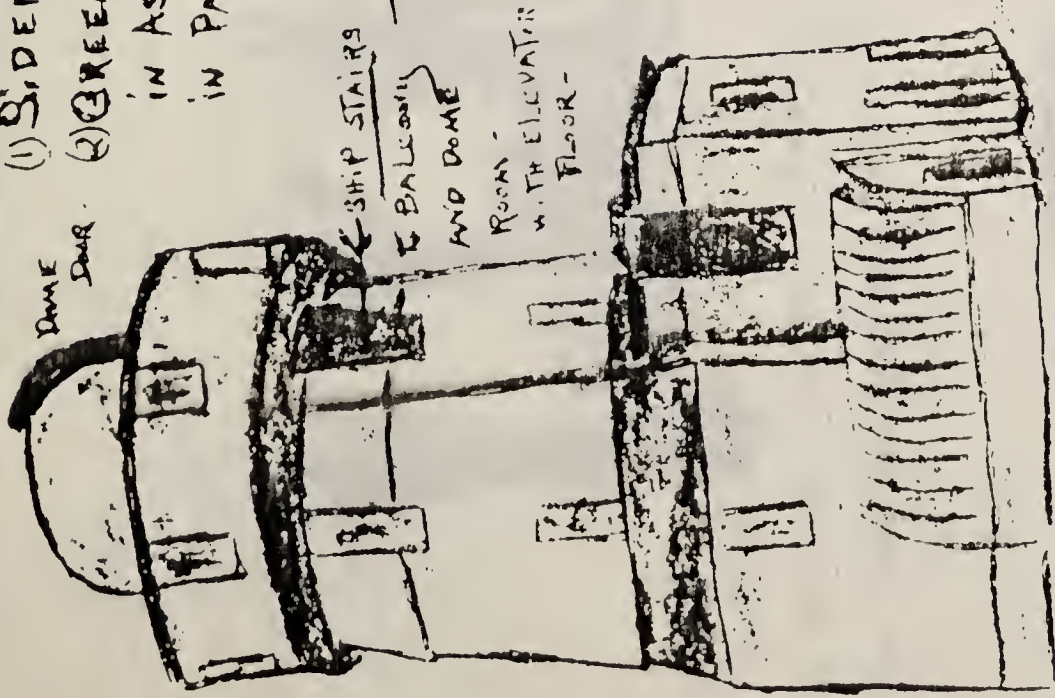


2017981

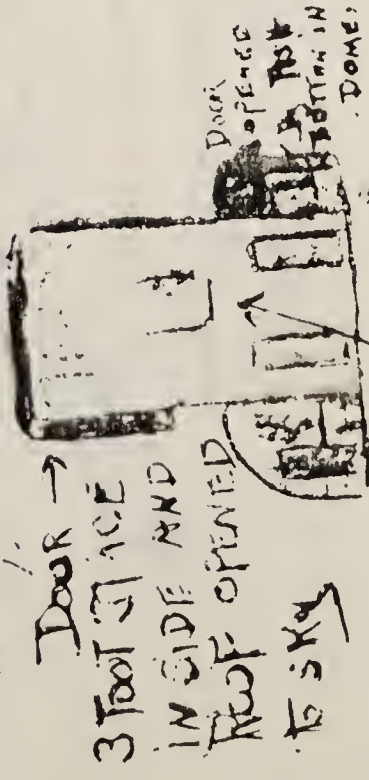
ST. JOHN'S EVANGELICAL CHURCH,
HALL AND PARISH HOUSE 733 CENTRAL AVE.,
UNITED CHURCH - 1957 -

1900. "PAPA" BUILDS ADDITION TO OBSERVATORY:

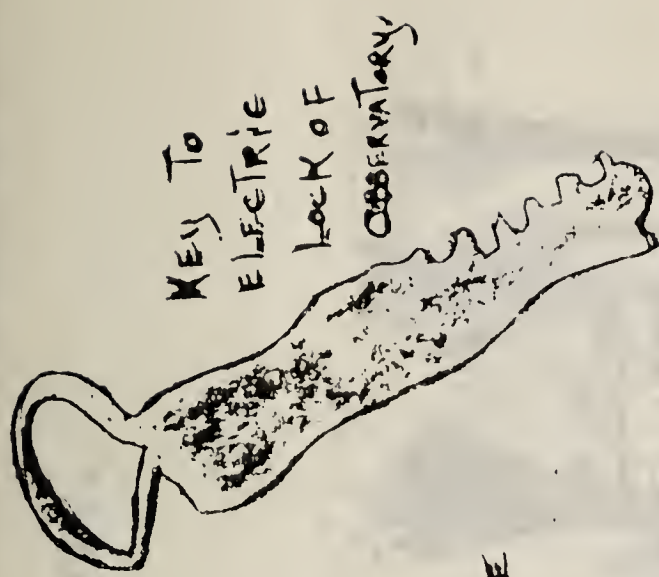
- (1) SIDE REAL ROOM FOR MAMA -
- (2) GREEN HOUSE FOR MAMA WHO LOST INTEREST IN ASTRONOMY BECAUSE OBSERVATORY WAS BUILT IN PASTURE LT AND NOT ATTACHED TO HOUSE - 733 -



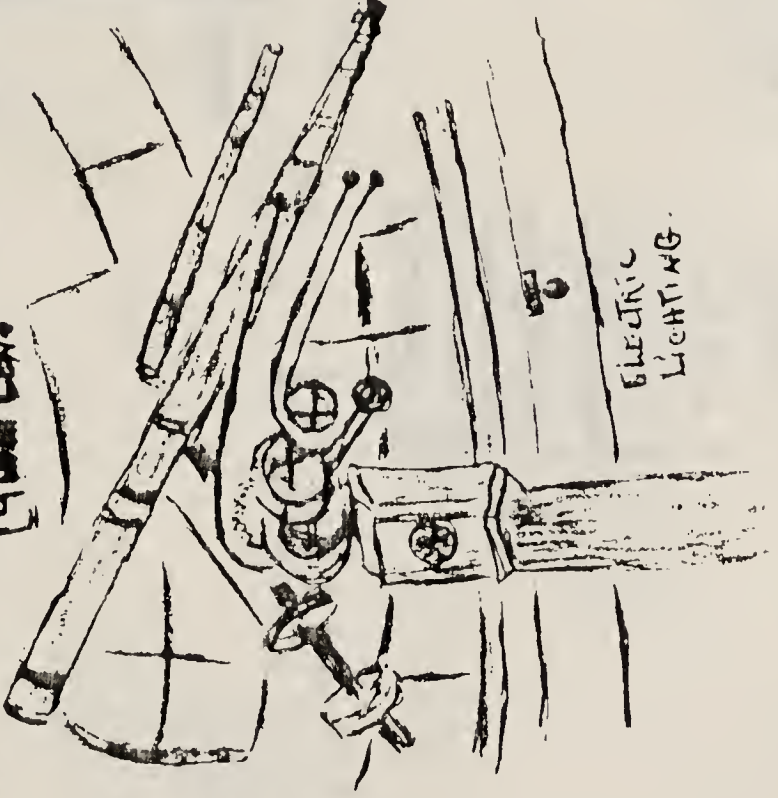
SLIDING IRON



SIDE REAL ROOM HAD GLASS CABINETS FILLED WITH VALUABLE INSTRUMENTS.



THE VALUABLE (40,000) REFRACTOR - 25 FOOT - TELESCOPE



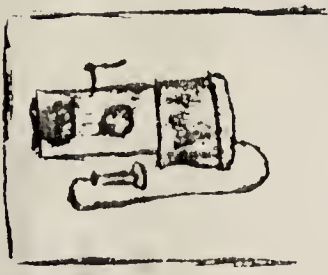
TELESCOPE BOUGHT BY MR MARSHALL OF LEBEN, OH IN 1914 HE GAVE IT TO UNION COLLEGE ALLIANCE - OHIO

"PAPA" 33" MASON -



MURDERY IN DONE TO RAISE FLOOR AND OPEN DOME - PAPA BROKE LEG JAN 1901. HE SLIPPED ON ICE SIDE WALK ON WAY TO HIS OFFICE. A CIVIL ENGINEER AND GAS AUTHORITY, MAMM MEN TRAVELLED HERE TO SEEK HIS ADVICE. AFTER ACCIDENT, HE WAS NOT ALLOWED BY HIS DOCTORS TO CLIMB STAIRS TO TELESCOPE

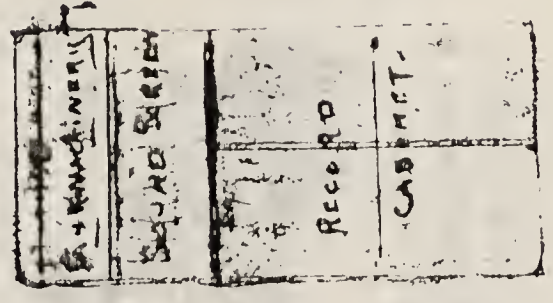
INVENTIONS IN OUR HOME - PRACTICAL AT TURN OF THE CENTURY.



A SAILOR FASTENED PULLEYS AND ROPES FOR U.S. FLAG AND → ON THE OLD FOREST TREES AT 733-



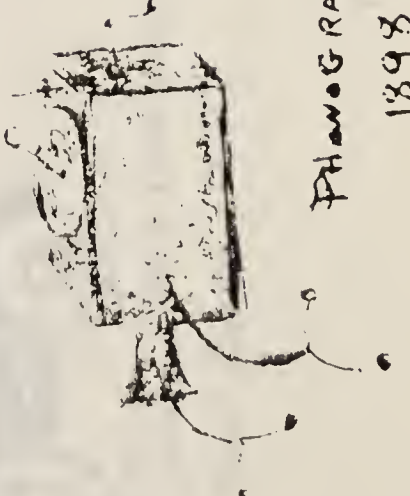
CRUDE MOVIES SHOWN BY STEREOPTICON ON SHEET.



VICTROLA 1912



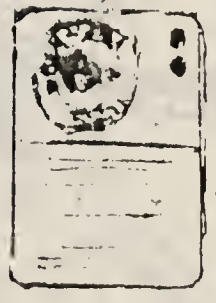
GRAMOPHONE WAX CYLINDERS. 1895



PHOTOGRAPH 1898



ELECTRIC LIGHTING - 1898 -



RADIO - 1926

TURNABLE - FROM WOOD - 1842 -

COAL - 1875

GAS - 1914

OIL AUTOMATIC - 1937

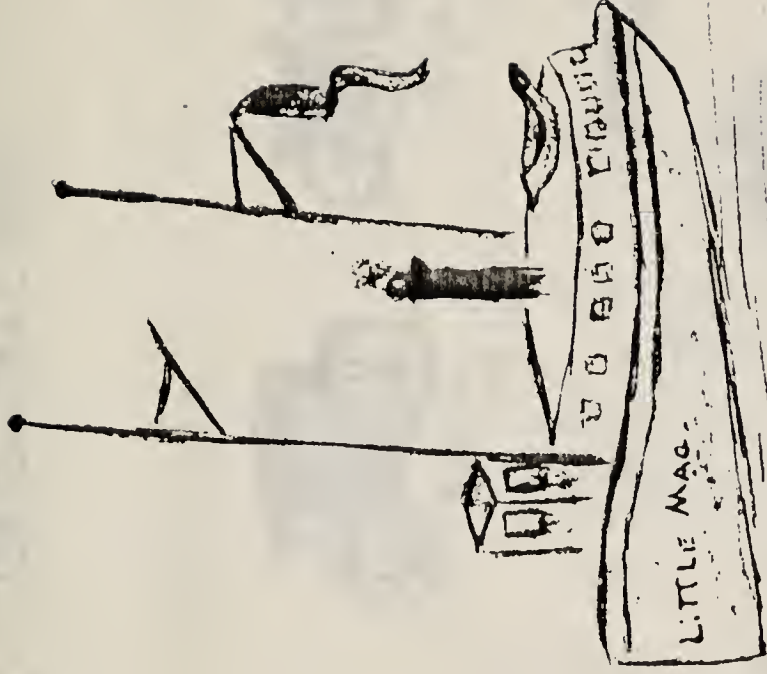
TRAVEL IN CHAUTAQUA Co- 1820-1907-1925-



SADDLE BAGS USED FOR BOOKS AND
MEDICINE BY REV-CHARLES LHEQUEMBOURG
AND PIONEER DR-EZRA WILLIAMS WHO
TRAVELLED THROUGH CHAUTAQUA Co- ON
HORSE BACK- 1839-1869-



SURREY IN THE EIGHTIES



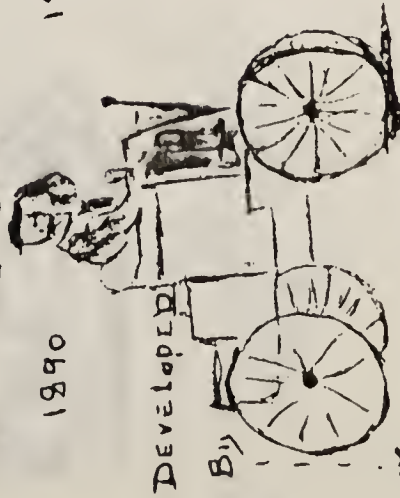
STEAMER ON LAKE ERIE. 1880-1889



MAMA-ANDPAPA IN FIRST
WINTON AUTOMOBILE IN
DUNKIRK. N.Y-1900

FIRST PRACTICAL AUTOMOBILE

1890 1894



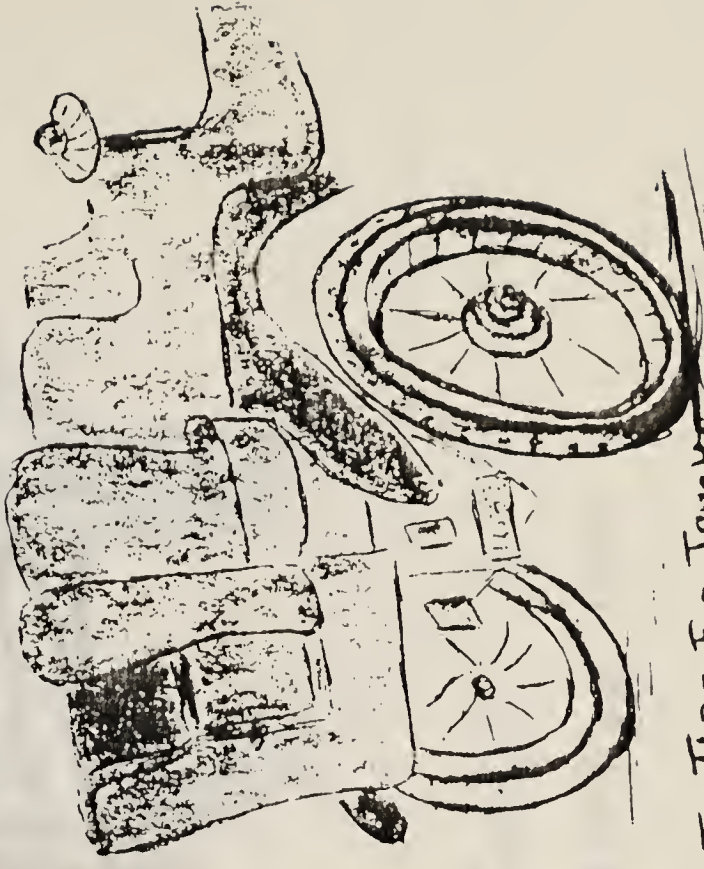
DEVELOPED

BY

MR. HAINES. ENGINEER
CALLED TO KOKOMO. IND.
BY PAPA TO WORK IN GAS PLANT,
1885-



JESSIE AND HILDA DRIVE
FORD COUPE- 1926-



1906-PAPA INVENTS TIRE FOR TRUCKS-
SOLD TO DIAMOND RUBBER Co-

JULIEN HEQUEMBOURG BRYAN - INTERNATIONAL FILM CORP - NEW YORK - CITY -
IN SIEGE OF WARSAW - 1939 -



1957



WORKING WITH
CAMERA

DURING



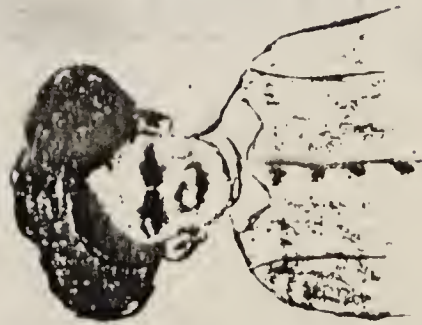
1939

TURMOIL OF HIS SITUATION IN WARSAW SIEGE -



WILLIAMSBURG - VA. 1950

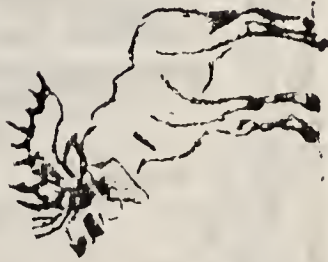
SAMUEL WITH HIS FATHER - JULIEN -
SAM HAS TWINKLING EYES, TOO.



HIS EYES
SPARKLED
WITH JOY -

JULIEN AT 733 -

1906



THE UPPER LIP
OF A MOOSE
OFFERED TO

JULIEN FOR A DELICACY,

AT LAKE BAIKAL - BY BURYAT MONGOLIANS -

1930 -

41 "MAMA" - MRS. CHAS. E. HEQUEMBOURG - 733 CENTRAL AVE. DUNKIRK - N.Y.
↓ RECEIVED EDUCATION - ST. LOUIS MO - NORMAL - 1862 MISS ANNA BRACKETT.
(HER EXCELLENT TEACHER.)

HER FOUR DAUGHTERS - VASSAR GRADUATES:

HELEN - CLASS OF 1898 - ETHEL - 1902 - JESSIE - 1904 - HILDA - 1908 -



JESSIE ETHEL MAMA
MARRIED { MRS. FREDERICH WING 1914.
DR. WOODRUFF
HILDA
HELEN
MRS. JOHN HURLBERT.



"MAMA'S" SUN DIAL - 1914

MRS. CHARLES E. HEQUEMBURG

"MAMA"

AND

HER FOUR GRANDCHILDREN.

CHARLES H. WING

LE ROY H. HURLBERT



JESSIE HURLBERT

ALICE RUSSELL, MRS. HENRY WING

The Post Chaplain

The Rev. Charles Louis Hequembourg

1811-1875



The blue crayon portrait of the Rev. Charles Louis Hequembourg has been lost. It had had a prominent place on the wall of the dining room in his home, 733 Central Ave., Dunkirk, N. Y., during four generations. In 1947, the old home was sold for a church site and at the time of the sale of heavy furniture, the portrait in its ebony frame with a gold-leaf line decoration, disappeared. The portrait was made from a photograph taken in 1873 of the Rev. Charles who was then a chaplain in the U. S. Army. It was taken in the studio of Bradley and Rulefson, 429 Montgomery St., San Francisco, where the skillful crayon work of these men had received the World Gold Medal in Vienna, Austria. In order to keep the memory of our ancestor bright, his life and the stories concerning him which were told around the family dining table are here recorded.

The crayon sketch portrayed a man of character, a man who was a representative of the nineteenth century when many men of genius were born. Many wrote essays, novels, and sermons to bring out the power of good and to combat evil. Through the tireless effort of their generation science advanced, enlarging the comfort in the living conditions of mankind. In the portrait, the plain black coat, buttoned to the throat, with large black buttons and the white collar and cuffs, indicated "a man of God". The broad shoulders were those of a large, strong person. The subject's mouth, almost covered by his mustache and beard was firm, sensitive and cheerful. The eyes were blue, keen and deepseated, under heavy well kept eyebrows and the forehead and curly hair were characteristic of his French-Norman ancestry. His firm rounded chin was partly hidden by side whiskers.

The Rev. Charles Louis Hequembourg was born in the year 1811 in New Haven, Conn. He was the eldest son of the silversmith, Charles Hequembourg, Jr., and Emma Mchitable Fabyian Morse, a cousin of Samuel Finley Breeze Morse. Charles Louis graduated from Yale college in 1835 and received the degree of Doctor of Divinity at Auburn Seminary, Auburn, N. Y., in 1839. When the family lived in Patterson, N. J., Charles walked to New Haven to attend Yale. His sister, Emma, was a year younger and she attended Goshen Academy, Conn., and while there she boarded in the Litchfield home of the Lyman Beechers.

Emma and Charles were devoted companions and they worried because their father could not afford to give their younger brothers and sisters the higher education which they had been privileged to receive. They knew that a good education was a gift that could not be taken away and that it prepared a person for progress and perseverance, resulting in a measured contentment. At one time, Charles attempted to control Emma's choice of literature. She was reading "Don Juan" which was bound in a heavy volume of Byron's poems and Charles leaned over her shoulder and cut deep gashes through the pages with his pen knife. This deed added to the curiosity about interest in the book in succeeding generations.

In 1840, the minister's parents, Charles Jr., and Emma Mehitable made a home in St. Louis, Mo. They were the proud parents of nine living children. The silversmith, expecting to find better silver markets had moved from New Haven, Conn., to Albany, N. Y., to New York City, and to Patterson, N. J. He finally became satisfied in the West where he spent the remainder of his life. Here he and his remarkable wife welcomed all their children and grandchildren and were known as "Grandpa" and "Grandma". When the latter died in 1862, Charles Louis wrote to a brother, Alex, in St. Louis: "I could never forget a mother so kind, so affectionate and venerated as ours". "Grandpa", with the care of two widowed daughters lived until 1875, the year that the Rev. Charles died suddenly at Ft. McPherson, Neb.

The life of the Rev. Charles is not easy to write because although there are many stories about him and although he left many theological notes and sermons, always carefully written, no records are personal and his letters have been scattered or destroyed. Several notes tell us what happened on certain days but they do not give any details of his experience. For example, he writes that his tooth was broken and torn out by the farm threshing machine and it taught him a valuable lesson about pain so that he had decided to preach a sermon on suffering, but he neglects to describe the accident. The Library of Congress and the Presbyterian Historical Society have records of his assignments: places and time of residence, but that is all.

When the Rev. Charles Louis was appointed a licentiate in the First Presbyterian Church in Fredonia, N. Y., he brought his two brothers, George and Theodore with him. They entered the Fredonia Academy where the church had services on the second floor. Fredonia was known, at this time, as "The Athens of America" due to the exceptional educational advantages

of the Academy. The three brothers often walked down the corduroy road that led through the forest of elm, maple, oak and hickory trees to Dunkirk on Lake Erie. The road went through the pioneer farm of Dr. Ezra Williams, Dunkirk's first doctor. His three young daughters who helped their father in many ways, especially nursing his patients, met the three young men, and three love affairs resulted. When Emilia announced her engagement to Charles, Theodore persuaded Heloise to marry him, and Kate was broken hearted because George found it advisable to return home to St. Louis. Dr. Williams decided that two weddings in the family were sufficient at that time. The young minister became the doctor's companion on long horseback rides through Chautauqua County. The doctor carried surgical instruments in his saddle bags and Charles carried books, bandages and splints, to assist him.

In 1841, the Rev. Charles Louis Hequembourg was ordained minister in the First Presbyterian Church in Dunkirk and in 1842, he married Emilia in the Williams farm house where she had been born in the year of its completion in 1820. They lived in the large farm house except summers when they camped in the cabin. Dr. Williams gave each of his daughters, Heloise and Emilia, cottages with two and one half acres of woodland for wedding presents. Emilia called her cottage "The Cabin in the Wood"; enlarged, it is now 733 Central Ave., a church site, and stands opposite the old pioneer farm house, 726 Central Ave.

A son, Charles Ezra, and a daughter, Kate, were born on the farm under the care of Emilia's father and mother and soon after, the minister accepted a call to Dansville, N. Y., where he remained another seven years, 1849-1856.

During the last year in Dansville, Emilia wrote home to her mother that she was coming home because she was expecting another child. Her mother replied that it would not be convenient to invite her to come home because Julia, wife of her eldest son, Julien Williams, was at the farm and she, too, was expecting and although there was one extra room, there was no stove to heat it nor a rug for the floor. A few days later, a horse hitched to a lumber wagon with a stove and rug, was driven into the farm yard by a tired Emilia, who had travelled alone one fourth of the way across New York State. At this time Dr. Williams brought two grandsons into the world; Henry Williams, the publisher of the Dunkirk Observer, and Julien Hequembourg, a surgeon in Chicago, Ill.

In Dansville, two more children had become members of the family. They were Frank and Georgia Wood. Frank was five years old, the age of Charles Ezra. They became life long companions, devoted brothers. Their parents had died suddenly and an uncle, the father's brother who had been visiting the family, undertook to care for the children who had been brought up by prosperous parents and faithful members of the Presbyterian church. Soon after the funeral, Rev. Charles called at the house and found it closed and learned that the children had been placed in a boarding house. He found them neglected and unhappy and took them home to Emilia. The uncle had disappeared. After many months, he returned and invited the minister to come to the house for lunch so that they could discuss the future of his nephew and niece. When the uncle, whom the minister distrusted, kept insisting his guest eat stewed corn, which the minister disliked, the Rev. Charles managed to put a few spoonfuls of the corn into his handkerchief. He took the samples to the chemist who analyzed it and found arsenic. The uncle was tried and hanged for the murder of the parents whose bodies were found to contain arsenic.

The minister's next call was Warren, Pa., and he remained seven years in this parish, 1856-1862. While here, another son, Frederick, was born, making a family of two girls and four sons, including Frank and Georgia who loved their foster mother and father. Due to the commercial unrest previous to the civil war, money was scarce, and a large family difficult to support. In order to give inspiration to a troubled society and hoping to increase his income, the minister wrote a book, "The Plan of Creation", which was published in Boston in 1858. Unfortunately, the book was too erudite for the casual reader. Even the members of his family did not take the trouble to read it.

The author, the Rev. Charles was a hundred years ahead of his time. Carefully read, the book is excellent. The reader is made aware of the wonder, magnificence and great expanse of the Universe. The Rev. Charles believed that all creation is in its infancy and by the wisdom of God, it is clothed in deep mystery which the human mind cannot grasp. He states that the Earth might have been the first place selected by God for the creation of man in order to teach man the great power of good and the destruction brought about by evil. When man, having learned to respect the dignity of man, leaves this Earth at the time of death, if he has shed evil, he enters a realm where a new life has been prepared and planned for him. The author's childlike faith is indeed stimulating: his belief in the heavenly angels, God's messengers, and in the eternal presence of God, and power

for good within us, God's gift. The book has lengthy chapter heads and notes in fine print. The words used are intricate like meretricious for tawdry, immolate for sacrifice, polemical for controversial, deleterious for hurtful. The minister urged Bible study with theological help, a seeking after truth, and an end to controversy so that the church could concentrate on faith and good works. The Rev. Charles states emphatically in his book that he did not believe in the "so called Calvinistic doctrine of the damnation of unbaptised infants". On this account and due to his sermons concerning predestination, he was tried for heresy, by the presbytery. At the trial's conclusion, he was pronounced a better Christian than his accusers.

At this time, the minister's teenage son, Charles Ezra, who had a great admiration for his father, learned a lesson concerning heedless talk. He was shovelling snow with his sister Kate on the walk of the manse when a church elder approached them. The rosy cheeks and ready laughter of the children attracted the gentleman and he placed his hand on the curly headed boy, who quickly drew away shouting: "Don't touch me! My father says you're a hypocrite!"

This event caused more trouble in the church and the minister, worried about many things, began to roam the Warren County hills with his boys, Frank and Charles, in order to enrich his mind for clear thinking. Fascinated by the new idea of George Bissell's to drill for gas as well as salt, with a derrick, on the Alleghany river banks, the minister delighted his sons by his decision to drill for gas assisted by a few men with the spring and pole method. The place chosen was on a farm opposite Tideout, Pa., which was across the river from Warren. They did find gas and then, much to their excitement and confusion, oil gushed forth violently into the air to the height of twenty feet. After much oil was lost, a pitcher pump was installed and from 100 to 300 barrels of the valuable product was collected. However, the well soon went dry and it was closed in 1862. A boulder on the spot marks the place. It records the following:

"The First Flowing Oil Well in the World, drilled on this land by C. L. Hequembourg, Aug. 18, 1860." (See Vol. XIX Penn. State History — 1952.) The Drake Well In Titusville, Pa., known as the First Oil Well was not a gusher. It was drilled in 1859, by Col. Drake who was employed at the time by George Bissell, who was the first man to use the derrick to drill for gas.

In the year 1862, the Rev. Charles resigned from the Warren Church in order to take an active part in the Civil War. He had been appointed

Quartermaster at Nashville, Tenn. Before he departed for the South, he helped Emilia move the family into "The Cabin" in Dunkirk, made into a permanent home with the addition of a stove in the living room, oil lamps and a pump with well water. And he waited to welcome his youngest daughter, Bertha, the first child who was born in 733 Central Ave. In 1864, the minister was Chief of the Courier Line in Tennessee and during his work in the South, he again rode horse back with splints and bandages in his saddle bags so that he could help doctors when necessary.

The war over, the Rev. Charles returned home and waited for his commission of Post Chaplain in the U. S. Army. During this time, he was called to preach throughout Chautauqua County, at Jamestown, Panama, Westfield, Forestville and Silver Creek. The people who knew him spoke of his delightful personality, bound up with a deep spirituality. He had a masterly command of the English language and a remarkable ability to give an impromptu speech without hesitating for a word. However, his sermons were all carefully written by hand and filed. Because his mind was so active and contemplative, he was very absentminded. Emilia never let him forget an incident that happened a few weeks after their wedding. They had walked together down the road to church, a distance of a mile and a half and then after the service, the minister picked up his books and walked away alone, completely forgetting his bride.

In those days men wore white cuffs pinned to their shirt sleeves. These clean, starched pieces of linen were always laid on the bureau Sunday for the preacher, who neglecting them would start down the road. When they were discovered, someone would run down the road after him and in the wind and the rain pin on his bands.

Once, when he hired a horse and buggy to drive Emilia to a wedding which he was to conduct in Silver Creek, the carriage was damaged going through the two deep ravines on the East Lake Road, and the groom did not have a wedding ring. The minister gave the groom his ring and he received no fee for his services, but a large bill for the repair of the outfit had to be paid. He wrote to his brother, Alex, in St. Louis "money is indeed scarce. We are paid in barter which we do not need on a farm. My work is not remunerative and it is confining." He was very angry when a calf tied in the yard was stolen. He found it had been taken by an Irish immigrant worker, one of the many who had been stranded in Dunkirk, where the terminus of the Erie R. R. was located in 1851. The minister took the case to court and discovered that were it not for the vigilance of the Roman Catholic Church, many more disturbances would have occurred.

The Peace Policy for the American Indian had just been approved when the Rev. Charles Louis Hequembourg was appointed U. S. Post Chaplain by the president of the United States, U. S. Grant, in 1870. The minister was assigned to Fort Sill, Okla., which was the center for instruction concerning the peaceful negotiations. He was then sent to Camp Douglas, Utah and from there to Camp Harney and Fort Klamath, Oregon. He is said to have taught an Indian chief "Sitting Bull" that hatred is a great evil, destructive to all. He impressed the warrior with the fact that "The Great Spirit", Our Father in Heaven and also "The Great White Father": The President of the United States, taught that our fellow men must be respected and protected. Several Indians were known as Sitting Bull and Sitting Bear and the identity of the Rev. Charles' pupil is doubtful. In a note book, he wrote, "The beautiful imagery, drawn from nature with which the Indian language abounds is due to their constant surveillance of their surroundings for protection and game. It is difficult and dangerous to confine an Indian in a crowded camp because their happiness depended on changes of location due to the seasons for hunting and their practice of seclusion." He also quotes a poem beginning: "O Warrior, let me go, let me go, Warrior, let me go!"

The minister's grandson, Julian Bryan who was the son of the chaplain's youngest daughter, Bertha, visited the Russian Indians in Siberia in 1931. He came across one of his grandfather's books in a strange way. The Rev. Charles bought books whenever he could find the money and he had collected a valuable library of commentaries and editions of classics with beautiful engravings. In 1930, the family decided to give the books which had been packed away in boxes, to the Dunkirk and Fredonia clergy. Finding a school primary reader which had belonged to Bertha, Mrs. Samuel S. Bryan, in 1868, they made up a package for her son Julien, a theological graduate. When Julien returned home from Russia, his lecture to The Ads Club of Buffalo, in 1932, was broadcast, one hour and a half. He gave an account of his visit to the Russian Indians, the Buryat Mongolians on Lake Baikal, near China. Their livelihood depended on the moose, whose upper lip was a great delicacy. In the evening, he stopped over in Dunkirk to have dinner with his cousins, who brought out the books which they had saved for him. When the package was opened, there was his mother's old reader, his grandfather's prayer book, and then to everyone's amazement, out fell a leather bound book: "The Russian Indian", published in 1838 with colored prints. The young traveller kept the book under his arm all evening and when friends came to call he said: "My father did not approve of my trip to Russia, but it would seem as if my grandfather might have

enjoyed the experience." Because the Russian Indian resembled the American Indian, Julien wondered if they might account for the two tribes of Israel, lost at the time of the Babylonian exile.

Two of the Chaplain's letters from Camp Harney, Oregon, were found a few years ago. One was written, May 11, 1873, to a committee for a reunion of the first settlers of Chautauqua County. A few sentences are here quoted:

"Chautauqua, in its high, moral and intellectual character, stands peerless contrasted with the many settlements on the Pacific coast, begun in the rush for precious metals. The bold often reckless character of the western pioneers has left its impress still. But the influx of a different population from our eastern communities, and Chautauqua has its representatives, is changing the aspect of society. May Chautauqua which stands on the divide between the Atlantic and the Mississippi slope always send her noble example like the waters over the land; and every principle which is good crown her elevations and every base and unrighteous principle roll to the bottom of her hills and there be regenerated by the light of her educational and religious institutions."

The second letter was written to the Rev. Kidder, a friend in Dunkirk and a Yale contemporary who had just lost a beloved daughter. The Chaplain describes an Oregon sunset:

"I have read of beautiful sunsets and have seen some when the sun made its exit in great magnificence and cast upon the sky that brilliant coloring which has been bestowed on a thousand flowers, but I never saw a sunset as beautiful as the one I witnessed last evening in southern Oregon. Toward evening, after a day of tropical heat, clouds began to gather over Silvie's River, eighteen miles distant, and near the mountain range where Stein Mountain is covered with perpetual snow. Soon, there were great banks of cumulus clouds and where these were piled with cumulo-stratus, the grandest view was seen. At one time, the base was overspread with pink, blue and purple, exquisitely arranged and mingled, presenting a deeper hue in the denser parts. Above this, a beautiful iodine tint appeared. The crowning glory came when a swelling mass of cloud arose, rolling and expanding upwards, covered with a delicate and brilliant orange. Nature does not often adorn the sky with such grandeur. It seemed symbolic of that glory with which a redeemed soul leaves this world for the glories of another." Strange to relate this letter was found in a newspaper in an old Dunkirk home that was being torn down on the day that the Rev. Charles' grand-daughter, Ethel Marie Hequembourg Wing, born in 1877, passed away, May 1, 1935.

In the year, 1874, the Post Chaplain was located at Fort McPherson, Neb., and he sent for Emilia and the younger children to live at the post. Emilia needed money for this long journey and she persuaded her eldest son to buy "The Cabin in the Woods" from her for his permanent home. Charles Ezra had helped his father and mother financially from boyhood and at this time he was a prosperous engineer. He had married Harriet Thurber of St. Louis and they were boarding in the Heloise William's cottage at 742 Central Ave., across the road from Emilia's land. Charles Ezra had bought lumber and brick to build a new home for his wife but he decided to use this to enlarge and improve the cabin which he loved.

Emilia was pleased with the generosity and ability of her son and she often told this story. When her boy was three years old, Heloise, her sister and the minister's brother, Theodore, and their eldest son, Charles, who lived in St. Louis, came to visit at the grandparent's farm. Both boys, double cousins, were sturdy, little fellows, the same age and build, but the St. Louis Charlie had fair curly hair and the Dunkirk Charlie had a dark mass of curls. One day they were sitting on a broad board swing that was hanging with heavy ropes between two large forest oak trees and they were the center of attraction in a group of great aunts and uncles. Suddenly, the son of Heloise, called out:

"I-see-pigeons!"

Emilia's son looked around slowly and in very low tones announced:

"Me - - - - See - - - - Pigeons."

"Well!" said the audience, "Its clear to see which boy will amount to something." Emilia said she was deeply hurt because, unfortunately, the elders did not realize that her son, the farm boy, had an investigative mind that would be used for the benefit of future generations.

In the year 1875, the father of the Rev. Charles, the silversmith, Charles Hequembourg, Jr., died in St. Louis, and the minister's family were just settled at the post in Ft. McPherson when the Rev. Charles Louis died suddenly on Christmas Eve. The post manifested great respect for him and his family and he was buried at the Fort with a military escort and the Episcopal service. Words written in one of his note books apply to him: "Honored, most honored is the work of a pioneer."

Charles Ezra and Harriet welcomed Emilia and their three brothers and two sisters back to their home which, so recently enlarged and improved with a furnace and plumbing, had a remarkable atmosphere of hospitality. The blue crayon portrait of the chaplain was given a place of honor in the dining room where many conversations through the years that spanned the

latter part of the Nineteenth Century and the first half of the Twentieth Century have left their impression on the family who lived at 733 Central Ave.

The old home surrounded by forest trees was sold for the Church Site of The Evangelical Church in 1947. The Chaplain's portrait was the last family treasure left in the house and when a grand-daughter came to get it, the antique dealer suggested that he sell the heavy black walnut and ebony frame which was embossed with gold bands, and then roll the portrait up for safe keeping. He would do this when he had a little more time. When the grand-daughter returned no one knew what had become of the portrait or the frame. A great-grandson, a lawyer wrote to the dealer in Buffalo and one morning when he was in a bank, the secretary of the antique dealer saw him and called out, to the bewilderment of all who were present;

"Hurlbert, we can't find your grandfather anywhere."

The portrait is indeed lost. This is a misfortune because blue crayon work is almost a lost art and samples of the work are valuable for study. Perhaps someone took it out of the frame and when the crayon dust fell out, they might have thought that the portrait was ruined and burned it. The Chaplain's descendants may get a glimpse of their ancestor in this biography. If we had heard his sermons, no doubt, we would have agreed with his critics who said that he spoke "with the tongue of an angel".

One of the first united services held in the new church at 733 Central Ave., was the World Day of Prayer. The words in the printed program were exceptionally beautiful. They were written by an American Indian who used a language which was descriptive of nature. The Post Chaplain certainly would have appreciated this inspired call to God in prayer.

PLAN OF CREATION

by

THE REVEREND CHARLES LOUIS HEQUEMBOURG

New Haven, Conn. 1811 — Fort McPherson, Neb. 1875

REVIEWED BY HILDA MORSE HEQUEMBOURG

In the middle of the last century, The Rev. Charles Hequembourg a graduate of Yale, class of 1835, and Auburn Theological Seminary, 1839, wrote "Plan of Creation" which was published in 1859 by Phillips, Samson and Co., Boston, Mass. The title page has a quotation from Edmund Spenser's 16th century "Faerie Queene":

"Yet these were, when no man did them know,
Yet have from wisest ages hidden beene;
And later times things more unknown shall show,
Why, then, should witlesse man so much misweene
That nothing is, but that which he hath seene?
What if within the moones fayre, shining spheare,
What if every other starre unseene,
Of other worldes he happily should heare?
He wonder would much more."

The book has a preface, an introduction, eighteen chapters and a subject index. It has four parts: "1—The Subject — The myterious plan of God for the eternity of man. 2—The Mission of Christ. 3—The progress of God's plan revealed in history. 4—Man's dignity and glorious Destiny."

The author maintains that inasmuch as the science of Astronomy teaches us the vast material of the Universe, theology gives us the key to the government of this great Creation. The Bible is the ladder high enough to overlook the affairs of God's Creation. The Rev. Charles, in his book, hopes to stimulate Scripture reading. He cautions the reader to accept the help and criticism of theologians.

David Brewster is quoted from his book "More Worlds than One".

"No one who believes in an intelligent Creator could seriously doubt that the Universe was meant and designed for an intelligent population. Man occupies a place of great and mysterious importance. Will his dignity in creation increase or decline?"

There have been glimmerings of the truth in all ages. Truth is hidden in prophecy. St. John describes the angel with the open book, each leaf brings out the power of God to destroy evil. The theologians in New Haven anticipated a great truth when they agreed that "God allowed sin to break

out in the World and among angels for a great purpose of his wisdom." Mankind has had faith in an everlasting life, free of evil. Man, like the angels, having experienced evil, becomes a more perfect being whose destiny has majestic grandeur.

Creation appears to be in its infancy and the Earth certainly has a special place in Creation, (Gen. 1:14-17). Man is made in the image of God and is carried to perfection by the experience of good and evil, (Rom. 5:20). If there are other worlds with other things, does the problem of sin concern them? Man seems to be the most important creature in the Universe, but his lot is peculiar. Why should man and the angels have suffered great calamity? (Rev. 12:7-12).

The author has faith in the future of mankind. It is veiled in mystery. St. Paul tells us that truths exist beyond human comprehension. St. Peter states that there are some things in St. Paul's letters which are difficult to understand. (2 Cor. 12:1-4) (2 Peter 3:16).

Quote: Page 39 Plan of Creation:

"The importance of the Earth in Creation must impress us with awe. The Universe is in its comparative infancy. What developments, with a beginning so auspicious, remain to be seen,—yet, if the scaffolding is so great and the materials which are to compose the final result are so stupendous, the grandeur of the completed edifice must be upon a scale of magnitude proportionately vast. If the morning stars sang together at the celebration of the first steps of the great plan, the whole Creation will be provided with a richer song when the plan of the Creator expands into its intended results."

All things like man show a progression. Anatomy shows us the gradual development of organisms. From the time of the inexperienced Adam, man has become strong in the realm of intellect and moral character. Astronomy points out the constant movement in the heavens and the insignificance of the Earth. Is Christianity too narrow for the known extent of Creation?

The author reminds us of Daniel Webster's dying words:

He quoted from Mark 9:24—"Lord I believe, help my unbelief", then he said—"The vastness of the Universe—has sometimes shaken the faith that is within me. My heart tells me that the Gospel of Christ must be a divine reality. The whole history of man proves it."

That "every way great event-the atonement" and the founding of the Christian Church point the way for the government of Creation. Christianity with the care of the Church is the love of God made manifest. The word of God is the instrument for the conversion of the world. Man, governed by the grace of God shows great growth in standards with civilization. (1 Peter 1:18-20).

Quote—Page 143:

"The blood and sweat of martyrs has infused new invigoration into humanity."

The author describes the Resurrection and Judgment as "continuous events from the time of the Apostolic Age". The Apostles were not deceived by Christ's words: "this generation will not pass away till all these things take place." The author has complete faith that a man who is good at the time of death enters "in the twinkling of an eye" (1 Cor. 15:52) a place prepared for him in some part of the firmament of heaven. Man who has learned to be free of evil emerges from this world to overspread the universe with his virtue. Believing that the Earth is the first place for creation of moral beings, man clothed with a spiritual body began to populate space from the time of the founding of the Church, the Apostolic Age. Evil brings oblivion to man. The author does not believe that God would subject his creatures to eternal punishment. We are warned that Satan might lay new delusions among mankind similar to the events which ended the Jewish Dispensation. The book of Job is a remarkable philosophy concerning the existence of evil.

Quote—Page 338:

"Those events which are supposed to lie at the World's termination namely, the Coming of Christ, the Judgment and the Resurrection, we have found to be distributed over history since the Christian Dispensation. In fact, the end of the World has been passing into greater and greater remoteness with every development of prophecy and the increasing experience of man. Mankind, in the middle ages, and several times in the present generation, has been filled with terror from some astronomical or religious prediction lest the World should be on the point of dissolution. Men, frenzied with this fear, have imparted their frenzy to others and the wise and the unwise have been affected with the same horror. Will this cause which has so long set the waves of popular passion in motion, and been a recurring source of superstition ever remain and will successive generations tremble, as at the present, at the approach of a comet?" The author believes the

World will last forever. He assures us that the fire and destruction pictured in the Bible give an image of the power of God. (2 Peter 3:8-10) (Heb. 12-29) (Ecc. 1:4) (Daniel 2:20-23 and 6:26-27) (Luke 1:33).

The author urges the preservation of Christianity through families throughout the World.

Quote—Page 386-387:

“We have no reason to think that any communication visible or sensible will ever take place between this World and any other which has become the residence of man. Still after numerous centuries, the Earth may not be spacious enough to contain its future and long lived populations. In such an event the families of man may outspread over the solar system. The unity of the human race might require that some means of communications should exist beyond the different planets, as between continents now. The sea as a barrier, may yield to the vast spaces of the heavens and electricity or some other powers span these immense gulfs. There is a possibility that man in his perfected, ascending state might occupy space. A commerce might be carried on to which the useless flight of comets might furnish some faint analogy.”

In conclusion, the author is most impressive in his references to the mysteries which God, in his wisdom, has hidden from mankind. The author believes in the power of God within the individual and in the help of God's spiritual messenger's, the invisible angels. He has faith in God and the dignity of man for whom there is a wonderful destiny.

The Civil Engineer

Charles Ezra Hequembourg

1845-1907



Never was a man more beloved or appreciated by his family and the people with whom he worked than Charles Ezra Hequembourg, who was named "The Father of the Natural Gas Industry", at the Ninth International Petroleum Meeting held in Tulsa, Oklahoma, in 1936. Unfortunately, this honor came after his death, October, 1907. Mr. Hequembourg was a 33° Mason, Scottish Rite, a member of the American Society of Civil Engineers, an amateur astronomer, and the Mayor of the City of Dunkirk, N. Y. for two terms, 1894 and 1895. He was also an inventor but he gave his patents to the company for which he worked. He built the first plant for pumping gas and the first long pipe line in the world from gas wells in Indiana to the City of Chicago. He married his cousin, Harriet Thurber, a teacher in St. Louis, Mo., in 1872. They had seven children. They all grew up in their home at 733 Central Ave., Dunkirk, N. Y., except a daughter who died of diphtheria at the age of three. Charles Ezra and Harriet believed that the best gift which they could give to their family was a beautiful, and comfortable home with a religious background and the opportunity of the best education available. Mr. Hequembourg was a stern but a kind and very generous father.

He was the son of the Rev. Charles Louis Hequembourg and Emilia Williams whose father was a pioneer doctor and farmer in Dunkirk. The Rev. C. L. Hequembourg, Yale, 1835 and Auburn Seminary, 1839, came to Fredonia, N. Y., as a licentiate in the First Presbyterian Church. He accepted a call to the nearby Dunkirk Church and married Emilia in 1842. Charles Ezra was born in the Williams farm house in 1845. This eldest son was named after his grandfather, Dr. Ezra Williams who brought him into the world. The doctor gave his daughter a cottage across the road with two and a half acres of forest elms, hickory and maple. She called it "The Cabin in the Wood" but she preferred to live at the farm winters and camp summers with her family in the cabin. The minister remained in the Dunkirk Presbyterian Church several years and then, he accepted a call to the Dansville, N. Y. Church. While there he and Emilia took two orphans into their family, a boy and a girl who had lost their parents under tragic circumstances. The boy, Frank Wood, the age of Charles Ezra, was his life long friend and companion, his beloved brother.

The minister's next church was in Warren, Pa., 1855-1862. There were now, five children, three boys and two girls in the family. When a fourth son was born in Warren, it became difficult to support a large family and the Rev. Charles worried about their education in this time of unrest previous to the Civil War. He wrote and published a book in 1858: "The Plan of Creation", trusting it might add to his income. Unfortunately, it caused him more trouble. On account of the disapproval expressed in the book of the "so-called Calvinistic" doctrine concerning hell, he was tried for heresy. At the trial's end, he was pronounced a better Christian than his accusers. His eldest son, Charles was disturbed by this event. One day, he was shovelling snow in front of the manse when an elder of the church passing by him, stopped to admire the boy's red cheeks and curly brown hair. He ran his hand over the youngster's head and Charles drawing back, startled, cried:

"Don't touch me! My father says you're a hypocrite." Charles Ezra often warned his children against repeating things which they overheard because his words had caused more trouble for the worried minister.

In order to clear his mind from financial troubles and the demands and cares of the church, the Rev. Charles enjoyed taking his sons, Charles and Frank, on tramps through the hills of Warren County, overlooking the Allegheny River. They saw many derricks where men were drawing salt water and gas from the earth. The boys were delighted when the minister decided, with a few friends, to drill for gas with the pole and spring method on a farm across the river from Tidioute. In the year 1860, much to the amazement of the onlookers, oil burst out of the ground twenty feet in the air. The men were so excited, they did not know what to do. After several days a pitcher pump was installed and several hundred barrels of oil were collected each day. Soon the well ran dry and it was closed in 1862. Due to this interest and experience, Charles Ezra and Frank Wood became known in the gas and oil fields. There is a monument on the place where the well stood, placed there by the Lions Club of Tidioute, Pa. It states: "On this spot the First Flowing Oil Well in the World was struck by the Rev. C. L. Hequembourg — 1860."

Soon after these events, the minister left the Warren home to take part in the Civil War. He was assigned to the Quartermaster Corps in the U. S. Army in Nashville, Tenn. Later, he was made the Chief of the Courier Line. Before her husband left for the war, Emilia decided to make "The Cabin in the Woods" a permanent home. A stove for wood burning was placed in the living room and this, with the kitchen stove, was the only

heat in the house which was lighted with oil lamps. There was no running water in the cabin or a cellar. As soon as they were settled, Charles Ezra's youngest sister, Bertha, was born. She was the first baby born in this Dunkirk house. She became the mother of Julien Bryan who is well known for his work with the International Film Co.

At the age of sixteen Charles Ezra and Frank left school. They had to get up before daylight and drive six miles and more up into the Arkwright Hills to cut wood for their home stoves and those of their neighbors. A week's work brought them no more than fifty cents. Money was scarce in the village. Some people said that they had forgotten how money looked. When mail arrived, it had been passed from town to town and no one knew who brought it. When the boys came down from the hills at sunset in the winter, they would throw their wet boots down in front of the parlor stove to dry them. After eating a supper of cold meat, baked potatoes, bread and stewed fruit, they would go to bed. Evenings, when their sister Kate had company, she threw the boots out into the woodshed. Before the young men could leave in the morning, they had to burn paper to thaw the frozen boots so they could put them on their feet. They never forgot this unnecessary discomfort and they found it hard to forgive "Sister Kate" who was one of the first missionaries to enter Japan.

In the summer, the boys worked as carpenters, building boats on Lake Erie. In 1864, Charles Ezra became a soldier in the war. He was paid to take the place of a neighbor, which was a custom at the time of the Civil War. He was near the Battle of Richmond, Va., and he often told his family that he was so frightened, he could never be afraid again. When the war was over, the minister came home after he had recommended his son Charles for the position of Engineer with the Tennessee and Cumberland Oil and Mining Co. In 1865-66, Charles Ezra Hequembourg had charge of all the field work for this company. He made their maps and surveys and drilled wells. Self educated boys, Frank and Charles Ezra soon were experts in the gas and oil fields making the best out of their early experience in the Warren County hills, where they helped pump oil from a gusher.

Because his father was expecting a commission as a Post Chaplain in the U. S. Army, Charles Ezra returned home and became a contractor for public works. He built the brick, No. 2 school in Dunkirk and a school in Titusville, Pa. In 1872-73, he built the Dunkirk Water Works, a direct pressure system costing \$100,000 and more. In 1873, he was appointed Dunkirk Engineer. Dunkirk was now a city, no longer a village. In 1873-74,

Mr. Hequembourg was the Engineer and Contractor for building the Water Works System for the Towns of Hyde Park and Lake, the suburbs, at that time, of the City of Chicago, Ill. This work cost \$1,250,000 and more.

Charles Ezra Hequembourg's father, the Rev. Charles Louis Hequembourg had been a Post Chaplain in the U. S. Army from the year 1770. He was stationed in the West to take a part in President U. S. Grant's Peace Policy with the American Indians. When he was sent to Ft. McPherson, Neb., in 1774, the minister decided that it was safe for his wife Emilia and the younger children to make their home with him there. In order to move to the West, Emilia sold the "Cabin in the Woods" to the eldest son, Charles Ezra.

Charles Ezra had met his cousin Harriet Thurber, a teacher in St. Louis, Mo., when she came to Dunkirk with her mother, Emma Hequembourg Thurber to visit the Dunkirk relatives. Although Charles and Harriet had been baptized together, when they were babies, by the Rev. Charles in the old Williams house, they had not seen each other until they had become of age and then, it was a lasting love at first sight. They were married in the First Presbyterian Church in St. Louis in 1872. They boarded in Dunkirk in the cottage of Heloise Williams, Mrs. Theodore Hequembourg, where their eldest son, Charles Guy was born in 1874.

Charles Ezra, now the owner of his mother's property, rebuilt the cabin, 733 Central Ave. He removed the wood shed and built an addition of brick at the back. He raised the roof and lined the cellar with brick. He added a solarium and a master bed room on the south side. He put in a furnace, gas, plumbing and furniture which he bought in Chicago. He also built a barn for horses and cows. He had planned very well indeed, because he had just moved his wife and son in the reconstructed home, when his father, the Post Chaplain, died suddenly on Christmas Eve, 1875, at Ft. McPherson, Neb. Emilia with two sons and two daughters, arrived back to her son's home in time to welcome his daughter born in February, 1776, Helen Maud. Another grandmother had also joined the family, Harriet's mother, Emma Hequembourg Thurber. Harriet remarked, many times, that the cabin had a remarkable atmosphere of hospitality.

Charles Ezra Hequembourg built an office building at 301 Central Ave., Dunkirk, N. Y., which he shared with Mr. A. J. Avery, his advisor and friend, who manufactured gas in Dunkirk. Mr. Avery was also the Secretary and Treasurer of the Bradford Pa. Gas, Light and Heating Co. and The Tarport or Kendall Co. He persuaded Mr. Hequembourg to accept

the office of President and Engineer of the Company. In 1876-1887, Charles Ezra built their plants. In the year 1880 the gas pressure began to decline. Through Mr. C. E. Hequembourg's suggestion and invention, a gas pumping station was erected at Rexford, Pa. It was the only plant in existence pumping gas through a pipe line. It cost \$300,000. Many young men were employed by him and they were proud of his recommendations. Among these men was Martin Henry Mosier of Los Angeles called "The Grand Old Man of the Oil Industry" in Tulsa in 1936. One of the men who followed Mr. Hequembourg to the Chicago work was Elwood Haynes, who while working with Mr. Hequembourg in the gas field in Indiana, in his spare time, made the first practical gas powered automobile. Mr. Haynes drove this in Kokomo, Ind. in 1894 and then sent it to the Smithsonian Museum.

The Bradford Co., in order to sell gas stoves to people in their homes, invited Mrs. Sarah Tyson Rorer, the noted author of the cook book of the eighties, to come to Bradford to demonstrate the stoves. Mrs. Rorer, one of the first teachers of domestic science, was dressed in white while preparing her work. She discovered that soot from the stove was collecting on her dress and on the pots and pans. On this account, before her lecture, she put on a large black apron with a bib and had two sheets strung behind the stove. When she finished baking, broiling or boiling any concoction, she passed the utensil back through the white curtains to an assistant, who transferred the contents into a clean dish before passing it through for the audience to see and taste. That day many stoves were sold in Bradford, Pa. But the next three days after the stoves had been installed in the homes, there was much confusion in the gas office. Angry women ordered the stoves taken out of their kitchens at once. They said that not only were their cooking dishes ruined, but the kitchen walls and ceilings were covered with soot. Fortunately, Mr. Hequembourg arrived and through his advice to apply the principle of the Bunsen Burner to the stove burner, these first gas stoves were saved from oblivion.

Charles Ezra and Harriet now had six living children, all but the eldest son were born at 733 Central Ave. They were: Charles Guy, born 1874, Helen Maud, 1876, Ethel Marie, 1877, Jessie Thurber, 1881, Louis Max, 1884, and Hilda Morse, 1887. They were disciplined by their mother because their father was away from home a great deal with his engineering work and travel. When he came home he was like a guest enjoying his children and playing with them. Of course they admired and adored him and they loved their mother but often resented her disapproval. Their father

gave them all bicycles. He changed them continually for the new models and gave the older ones to deserving children. When he found a bicycle left out at night or in the rain, he would carefully put it away saying: "My children are as free as birds." He puzzled about the problem of teaching them the value of protective ownership without their becoming selfishly overconscious of their possessions. Later in life, his children realized that they had not made the best of all the equipment which their father had given them. He had had so few advantages in his youth that he wanted his children well supplied with the things of which he had been deprived.

He and his devoted wife decided to maintain their home in Dunkirk rather than bring up their family moving between Chicago and Bradford. On this account, they continually improved the home in Dunkirk. A billiard room was added in back with a storage room and laundry below. An elevator, run by water power, was installed. Their three year old Mabel had died in 1882 with diphtheria and her father was so fearful of the spread of the disease, rampant in Dunkirk at the time, that he fumigated the house, taking out all the draperies and carpets which were burned; he bought new in Chicago. He changed the master bed room downstairs into a library where he placed a large and very beautiful black walnut bookcase. It had a large central panel with seven shelves mounted over a desk, and large cupboards for folios. The side panels were equally high and they, too, had drawers underneath, the glass doors had four medallions carved with the heads of the four evangelists, Matthew, Mark, Luke and John. The case was filled with English classics and French translations, also encyclopedias and atlases and histories, together with biographies and Bible commentaries. It was seldom necessary for the children to enter a library.

Their father bought a phonograph with wax cylinders that the family used for recording. He placed a stereoptican on the porch and at first it was lighted with a carbon tube, heated by gas. Later, it was lighted with an electric bulb. He bought many boxes of plates with foreign and American views of art and cities. The pictures were thrown out to a sail cloth strung between two elm trees with pulleys and ropes which had been placed high by a sailor. The ropes were also used to display the large American flag on important days. Crude motion pictures, little men jumping and running could also be shown by the machine. Many people in the town came to watch the slides and Harriet would not allow the foreign art shown because she feared people might not understand or approve of it.

Mr. Hequembourg also enlarged the barn. Five box stalls were built and an addition was added to the hay barn and carriage room. Here, he

installed an elevator. It was used to carry the sleighs and coach for storage to the room above. The coach, in storage filled with moth balls, was often carried up and down to be taken out for weddings and funerals or special occasions. Once it carried Mr. William McKinley when he was traveling through the country seeking the Republican Presidential election. The elevator consisted of a heavy platform twelve feet square made of wood which fitted into the floor above. It was moved with heavy ropes and pulleys. When the children knew that the elevator would be used, they would hurry to the barn to watch, fascinated. Of course, they were in the way and in danger, but their father and his assistants were patient. When they saw heads peering over the open space above, they would call the children down the stairs and send them out-doors.

There were many horses in the barn. One had a false tail, ordered by Mr. Hequembourg, a copy of the tail worn by Queen Victoria's riding horse. There were many cows pastured in the back lot and milked in the barn stables. There were also chickens, and pigs in the barnyard. All this, with the lawns, vegetable and flower gardens kept two men busy. There was, too, plenty of resident help in the house.

Mr. Avery and a number of men in the Gas Co. bought a large steam yacht for Lake Erie. It was called "The Little Mac" and Mr. Hequembourg was given a United States Pilot License in the year, 1880. Mrs. Hequembourg, although she liked to travel, was not overfond of the "Little Mac". When she went on a cruise up the lakes, she did not like to be away from the children. It was too disturbing to have them on the water for too many days and when their father went on the boat without her, she worried about the sudden squalls on Lake Erie that she knew so well. One day her husband came home calling:

"Hat! 'The Little Mac' is sold!"

"Goody, goody!" exclaimed his wife. "Who bought it?"
"I did," answered her husband. He did not keep it long because he was called to Chicago for important work.

He was made consulting engineer for the Chicago Gas Trust Co., which position he kept with them and their successors for many years. In 1888-1892, he was made President and Engineer of the Columbus Contruction Co. and designed and constructed the natural gas plant which supplied gas to the company which later became the Peoples Gas Co. of Chicago. The gas was collected by pipe lines that formed a system from the wells to a central pumping station, located in Greenwood, Ind., near Kokomo, Ind.

It was pumped into Chicago, a distance of 132 miles. The system from the wells to the station was 140 miles. This construction cost millions of dollars and it made up the first long gas pipe line in the world. In the summer when the work was completed, the gas, with the natural pressure increased by the pumps, flowed easily and freely and steadily through the pipe lines. Then, when winter came, something occurred to stop the flow of gas and Chicago homes were without heat. Mr. Hequembourg knew how to study a bad situation. After hours of research with chemists and physicists and after many experiments, it was decided that there was enough vapor in gas to cause freezing in the pipe lines. With dehydration, the gas again flowed steadily through to the city. The cost of the entire gas plant exclusive of city connections cost more than \$6,000,000.

The tension and exhaustion resulting from Mr. Hequembourg's Chicago work brought on a nervous collapse in 1890. His family doctor advised him to take a sea voyage. Harriet was not able to leave her little children and suggested that her husband take his brother Frank. The first night on board ship, Mr. Hequembourg slept soundly for the first time in weeks, and after traveling through France and Italy, the brothers returned home, well and happy.

In 1892, Mr. Hequembourg was the President and Engineer of the Chicago Construction Co. which built the plant for the Chicago Economic Fuel Gas Co. which distributed gas at a cost of several million dollars. He was also made the President of this company. When he retired in 1894, he was appointed consulting engineer for these interests, maintaining his office in Dunkirk with Mr. Avery. Their clerk was a contemporary and friend, Mr. Walter Smith, whose father was one of the New York men who founded Dunkirk. The Hequembourg young people, absent at college, were delighted to receive their allowance and witty and sarcastic letters from their father's fascinating assistant. All appreciated his letters and advice and they kept up with their allowances and classes except the eldest son, Charles Guy, who did not seem to realize the value of the opportunities that came to him so easily. His father took him out of Cornell because he was not attending his classes. He became a construction engineer, working with Cass Gilbert, and he built many important buildings. He was an officer in World War I Engineering Corps. Unlike his father, Charles Guy did not make the best of his talents and he was always in trouble.

Mr. Hequembourg was elected mayor of Dunkirk in 1894 by the Republican party and he was reelected without opposition in 1895. He made many improvements in the city. He organized the Water Board and re-

vised the city charter. He formed a police force and was on hand to watch the men take their stations in drill form. He surveyed and improved the Dunkirk harbor which is horse-shoe shape like the harbor at Dunkirk, France. He helped make better streets and sidewalks and persuaded the city to buy one of the new steam rollers to make the roads harder. When the roller arrived, it was indeed a curiosity and people called it a jauger-naut. The wits named it "Big Charlie" because Mr. Hequembourg was a very tall and powerful man. This name amused the mayor and he paid for a brass plate engraved "Big Charlie" which he placed on the cab. He enjoyed inspecting the roads on his bicycle followed by all the children who were fortunate to have bicycles, a novelty in Dunkirk.

The Republican mayor instituted so many reforms that the Democrats were nervous about his popularity. One day the dear three year old daughter of their young democratic neighbor came across the lawn to visit with her friends next door. The mayor was sitting on the porch and she crawled into his lap and began to run her fingers through his dark curly hair. Looking into his clear blue eyes, she said: "Where's the 'tac'?"

"What?" questioned her friend.

"Papa says the mayor has a 'tac' in his head!"

The former politician now had time to read his father's book "The Plan of Creation" in which the Rev. Charles Louis Hequembourg in 1858 expressed clearly the wonder of the heavens with this immense expanse of the universe above us. The author was a hundred years ahead of his time when he stated that we did not understand the great depth of star clusters or the mystery of comets. Through the influence of this book, the son, Charles Ezra, decided to build an Observatory and, with the help of his family and a modern telescope, make contributions to Astronomy. Unfortunately his plans were not carried out although the building was completed and equipped in 1896.

He chose the pasture lot for the site of the structure because he felt that the tall trees near the house would prevent a clear view of the sky. His wife Harriet was very disappointed at this decision because she had hoped that the observatory would be a new addition to the house giving extra rooms for the many house guests. She was never disagreeable, but involved with the household cares, she lost interest in her husband's new project. When completed the building resembled an old Norman feudal tower. Three stories high, square in structure, it was topped by a round overhanging enclosed balcony and a large bronze dome.

Mr. Hequembourg often sketched a landscape for his children which he said had been originally drawn by his French Norman great-grandfather who came to this country to join Rochambeau's Army. This landscape pattern had a lighthouse with a crenolated rampart situated on a cliff above the sea. In an essay written by a curé in 1850: "The History and Archeology of The Canton of Blangy, Normandy", there is a description of a round tower at St. Leger, near the village of Blangy, where the French ancestor was born. This tower had three stories with a rampart. Its staircase was in a small exterior turret. Charles Ezra's Observatory consisted of three square stories, topped by the round, overhanging, and enclosed balcony with six long windows. Inside the balcony was the dome room covered by the dome. The stairways in the interior were picturesque. They were not circular but they turned with a landing at right angles, and the balustrade of pine wood had a soft wide hand railing which was slightly curved and felt like velvet. The balcony and dome room were reached by an enclosed ship-staircase, reinforced with iron supports which rose from the east window space of the third floor and was protected by a trap door in the round balcony promenade. The third floor was a library. The second floor had a lavatory and a room with a large red window for developing pictures. The first floor was twenty feet high and was used as a furnace room. In the center of the building was a forty-five foot brick pier, covered by a mill stone for the telescope standard. No part of the building touched this round tapered pier because each floor had, in the center, a circular cut out, lined with felt, to admit the round standard. When the high Lake Erie winds blew, they might shake the building but not the support for the delicate and valuable instrument, the telescope.

This telescope was a twenty-five foot refractor with a nine inch lens. The dome had large iron doors that opened with machinery, which could also be used to raise and lower the floor of the dome room. The entire building was finished with pine wood. Hard wood floors covered each floor and the rooms were lighted with electricity which could also open the entrance door from the dome room. Professor Robert Brooks, the Astronomer, associated with Hobart College, Geneva, N. Y., came to visit the completed work and give an illustrated lecture on Astronomy in the Dunkirk High School. Harriet wrote in an 1896 letter: "Professor Brooks pronounced 'The Observatory' the best private observatory which he had ever seen."

In this year, although Mr. Hequembourg had wired his home and observatory with electricity, he opposed any plan to light the Dunkirk streets

with this modern invention. He was anxious to protect Mr. Avery's gas interests. The former mayor argued that the gas lamps, lighted every evening by the gas lighter, were picturesque. He was a trifle worried about this attitude and when he was teased by his family, he would laugh and say:

"Did you know that the elements of a battle between two Indian tribes that annihilated each other in the Dunkirk harbor, hover over Dunkirk? On this account, whenever anyone wants to improve the city or do something worthwhile for our people, there is much talk and argument ending in a row." The Indian battle occurred between the belligerent Erie tribe and the Neutral Nation in the Seventeenth Century, 1654, because the Eries, who wanted more territory, punished Indian settlements by invasion. A peace project of the Five Nations was not respected when offered by the Neutral Nation.

At this time, the new Democratic mayor, was affronted by Hequem-bourg's interference, and seeing him leave Mr. Avery's home one noon, he called across the street:

"Hequem-bourg! I would not be a cat's paw for anyone."

The former mayor replied: "Come across the street and I'll slap your face." Fortunately two men were passing near the electric light promoter and they stopped that gentleman from taking the dare. They knew the strength of his opponent.

Mr. Hequem-bourg and the gentleman of the eighteen eighties believed in law, order and justice but occasionally, they fought their own battles when, due to a shortage of time for the settlement of an encroachment, they felt it necessary for prompt action. Judge Lambert of Fredonia enjoyed telling the story about his experience when he was a young lawyer near the Bradford gas fields. Mr. Hequem-bourg came to him asking him to help prevent a rival gas company from crossing his company pipe lines. Mr. Lambert invited his client to drive with a horse and buggy to the contestable spot. Nearing the place, they could hear men working in the rival ditch. Quicker than lightning, the engineer, jumped from the carriage, ran to the ditch and disappeared. Then, shovels and pickaxes and men began to fly out and the men departed. The problem was solved without an argument and they laughed and drove back to Bradford.

The Gas Co. bought crystal chandeliers imported from Bohemia in order to encourage gas illumination in homes and clubs. There were three downstairs at 733 Central Ave., Dunkirk, and two upstairs, one in the upper hall and one in the upstairs master bedroom that had been rebuilt with a

beautiful bathroom and cedar closets. From year to year, these chandeliers went through many changes. At first, the glass plates around the gas burners, held a large etched bowl which sheltered the fan shaped manufactured gas flame. Then when natural gas was brought into Dunkirk, a Welsback burner was used to make the light brilliant; when the house was wired for electricity Mr. Hequembourg had the chandeliers wired to try an invention that almost cost him his life. Punch buttons, on the downstairs' hall wall, opened the gas cock or valve, causing a spark to fly which ignited the gas. In this way the house could be illuminated in less than a minute. One evening the elder daughters were having a party and two of the young gentlemen began to experiment with the intriguing set of buttons. Mr. Hequembourg had retired upstairs. His wife missed him and went up to find him. She was shocked to find the room filled with gas and her husband asleep. It seems that when the young men were pushing the buttons, they did not push them firmly and they could not see that the sparks had not ignited the gas from the open valves. After this narrow escape, a locked glass case was placed over the push buttons.

At one time, the daughters of the family, decided to remove the large glass globes on the chandeliers because they did not harmonize with the delicate Bohemian bowls, balls, prisms and chains. Then on the glass plates were placed long white oil candles which were reflected in the large plate glass windows and the long black walnut pier glasses. This proved a failure because it became impossible to buy oil candles and other candles melted and dripped on the glass and floor or on party gowns. Later, electricity won. The chandeliers had been wired and it was a delight to push the hall buttons and light an imitation candle with a small electric bulb at its tip.

Charles Ezra discovered that Harriet, his wife, was hurt because he had spent so much time building the observatory as well as building over the barn when the house needed overhauling, because with four daughters and their friends and relatives, there was always company. With his usual energy, Mr. Hequembourg began with the living room. He pulled down partitions and built an addition in the place of the old conservatory so that with iron supports, the room was oblong with a north and south exposure. In helping the workmen tear down the old plaster, he lost the valuable diamond out of his gold band ring. Always ready to meet any emergency, he called for a large screen sieve and then with the help of all his children and household personnel, he sifted the plaster and dust offering a reward for the one who found the diamond. Fortunately, Mary McNerny, the beloved seamstress in the house for many years, soon found the diamond and received the reward, which she needed. Next, he covered the

walls downstairs with canvas, painted in pastel shades. He built high wainscoting in the dining room and laid hardwood floors, many with an inlaid pattern or parquetry throughout the house. He enlarged the porches, and the south porch was made into a large square room enclosed with glass and screens and furnished with the fashionable mission furniture of the nineties.

In 1900, Mr. Hequembourg added an addition to the observatory in order to make a sidereal observation room for his younger son, Max, who would take the engineer's course at Cornell University. The sidereal room was on the top floor of the addition and had a flat roof with an inverted U shaped iron door which opened on the roof down the length of the building and over the sides with machinery. The room was furnished with cabinets with glass doors holding valuable instruments and clocks, and a central standard built to place them when in use. Below the room, there was a greenhouse for Harriet and a workroom. All this had just been completed when Mr. Hequembourg fell on a sheet of ice covered with light snow and broke his leg. He was on the way to his office and was brought home on a stretcher in the new hospital ambulance, another innovation in Dunkirk. One of the young men who carried the stretcher was Daniel A. Reed, our distinguished Congressman. The amateur astronomer's leg healed, but heart trouble developed and he was not allowed to climb stairs and never went up to the dome room again where he had been so happy with his family and friends, showing them the wonders of the planetary system with Saturn's rings and Jupiter's moons and the phases of Venus like our moon. On cold nights, Harriet served coffee and sandwiches brought up to the dome room from the house.

C. E. Hequembourg, always thinking, invented an automobile tire for trucks, which invention was later sold to the Diamond Rubber Co. He had bought one of the first motor cars in Dunkirk, a Winton. There were just two automobiles in Dunkirk; Dr. Rieger had the other car. One morning Mr. Hequembourg stopped his car beside the doctor's stalled car and the doctor crept out from under it and asked to be taken to a hurry call while they could discuss the car trouble enroute. A wag standing by the stalled car called out:

"Doc! Why not give it a hypodermic." Hypo's, too, were innovations at the turn of the Century.

Next Mr. Hequembourg bought a cabin motor boat in Detroit, Mich., for Chautauqua Lake. This was the first motor boat in the Mayville end of the lake. The family had a cottage at Chautauqua Institution where the

girls had an opportunity to learn and speak languages. They took their meals where either French or German was spoken at the table. Their father enjoyed taking them out at night in the boat to study constellations. He still hoped that the mantle of Sir Wm. Hershel or Maria Michell might fall on one of his children. Because the Chautauqua dock was closed at ten o'clock and because the early motor boats, like the cars, had a habit of stalling, Mr. Hequembourg obtained permission from the Institution to design and build a private dock in front of his cottage on the north side of Chautauqua. The dock had a picturesque locked gate and was painted white. Two other families asked to share the dock with their boats. All three families built ramps and steps from their cottages down to the water. Fifty years later, many cottage owners have private docks copied after this first dock. They make a delightful scenic effect on the north shore of the Chautauqua Institution.

In March, 1907, Mr. Hequembourg's younger son, Louis Max died in his Junior year in the engineering course at Cornell where his work had been marked with a high standard. Before entering Cornell, he had been inoculated with the serum for hydrophobia. He had been bitten in his leg by his beautiful and devoted collie dog. Fearing the dog mad, his father sent the dog's brain to Cornell. It proved to be a bad case of the disease and he took Max to Chicago where he had one of the early treatments for rabies. When Max contracted a fatal fever in college, the doctors believed that it might have been due to the injury caused by the first inoculations for hydrophobia. Charles Ezra Hequembourg, broken hearted by the death of his devoted son, passed away a few months later, October, 1907.

Mrs. Hequembourg offered the telescope to Vassar, the Alma Mater of her four daughters. Vassar regretted that it could not be accepted without an endowment which the estate was unable to afford. The building and contents were advertised just once in the Scientific American. Mr. Harold of Leetonia, Ohio, bought it and all its contents. He built an observatory for the public with a library, but the site was too low and visibility poor. Two years later, he died. He had willed the telescope and equipment to Union College, in Alliance, Ohio. In 1952, "Sky and Telescope" published an article about the Hequembourg Observatory. Two students at Union read the article and wondered where the building and telescope given by Mr. Harold in 1920 was located. They found that it was unused on the campus and needed repair. Through their enthusiasm, the building and telescope are now in use and the telescope is valued at \$35,000. The lenses made in the nineties are now very valuable.

Charles Ezra Hequembourg represented the men at the turn of the century who, dedicated to their work for the good of mankind, shared their knowledge and believed that the Twentieth Century with the wonder of the great inventions and public works would usher in a world of culture beyond man's expectations. They never dreamed that war would handicap their efforts and yet bring the people of the world closer together and break down geographical barriers. In closing this account of a remarkable gentleman, and father, here is a quotation from a letter to his daughter, Jessie who was an excellent mathematician:

"Your mother tells me that you are worried about passing your coming examinations. We will love you just as much whether you pass or not. Remember that there is a great power within you, given by God, that strengthens you in all your undertakings."

